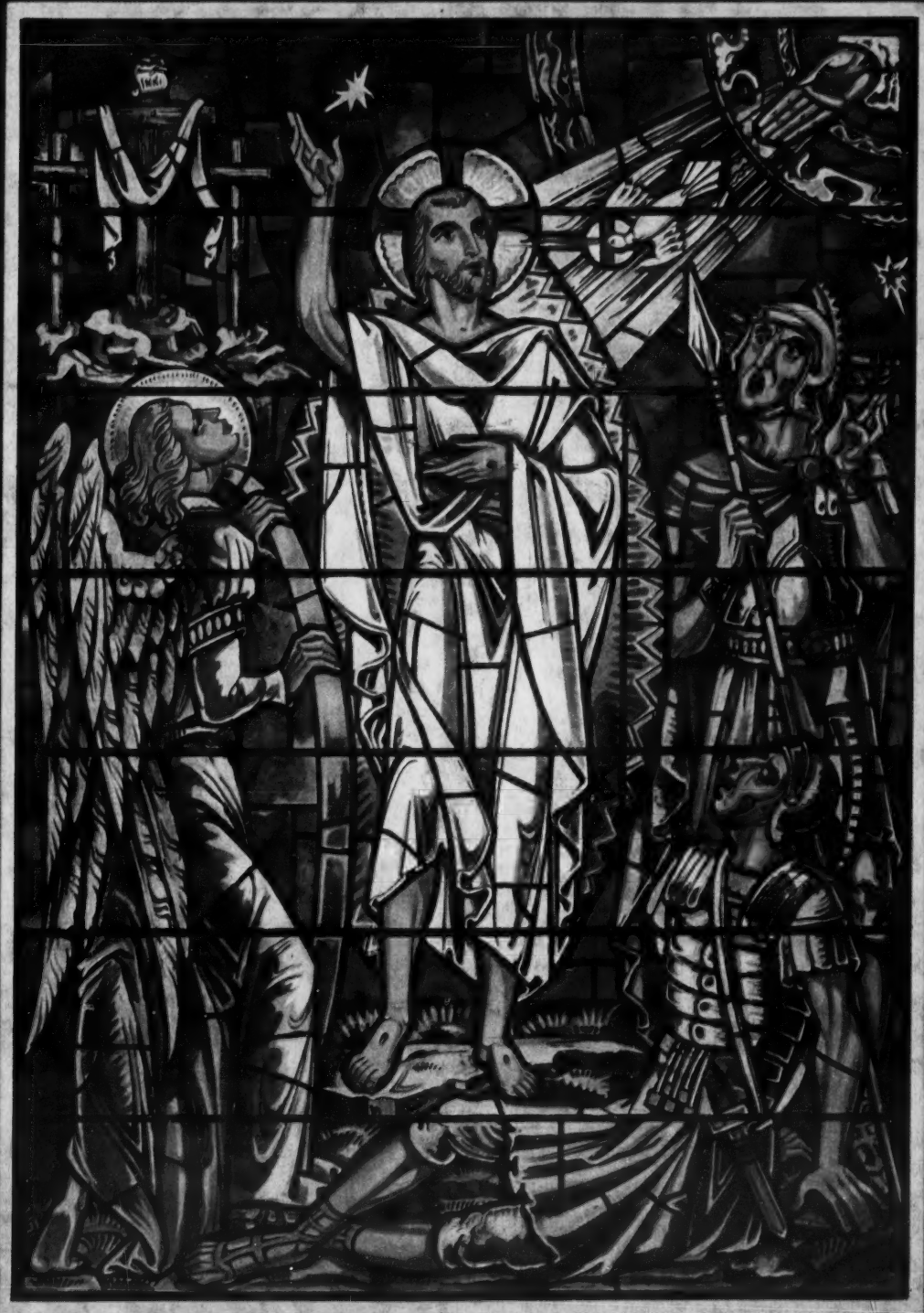


Christian Herald



APRIL • 1950



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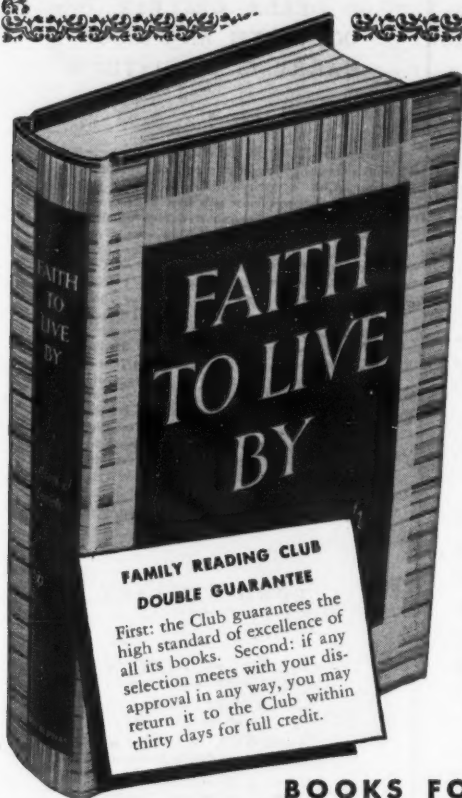
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- A FAITH TO OVERCOME FEAR
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- A FAITH TO STRENGTHEN THE HOME
- A FAITH TO MEET LONELINESS
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The Family Reading Club was founded to find books for the whole family—books which are worthwhile, interesting and entertaining without being sensational. Each month our Board of Editors selects one book from among the many submitted by publishers—the one book it can recommend most enthusiastically to members. These are always books that can be read with pleasure by every member of the family—books that can be discussed by all, that will become prized library volumes.

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Christian Herald

DANIEL A. POLING, Editor

APRIL • 1950

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A FAMILY MAGAZINE, independent and interdenominational... dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace; the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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Among Those Present

Peter Marshall (*The Rock That Moved*, page 22) died early last year, aged 46. He was generally regarded as one of the great preachers of our time. When he spoke at New York Avenue Presbyterian Church in Washington the walls bulged with enrapt listeners and as chaplain of the Senate, his frank and uncompromising prayers made that august body forget politics and think of God.

The present sermon was taken from

"Mr. Jones, Meet the Master," a collection of the Scot minister's sermons and prayers. Aware of the esteem the nation bore this brilliant clergyman, the publishers, Fleming H. Revell Company, expected a little better-than-usual sale for a collection of sermons. But never in their wildest dreams did they anticipate what actually happened: the book has been bought in such quantities as to reach the best-seller lists.

Born in Coatbridge, Scotland, Dr. Marshall reached these shores in 1927. His first job was ditch digging. But, equipped with a Scot engineering degree, he didn't stay long with the pick and shovel; he became successively a timekeeper, news-

paperman and then went on to fulfill his boyhood dreams to become a minister.

Norman Brokenshire (*I Smashed My Glass Crutch*, page 25) has been on radio since the days of the crystal set. He got his first job by answering an ad for a man with a good voice and a "knowledge of musical terms." The good voice he certainly had, and still has; he did some cramming to learn the musical terms. He covered the funeral of William Jennings Bryan, the 1924 Democratic Convention and the inauguration of Calvin Coolidge.

Then began his bout with Demon Rum

and he was off the air for long periods. With the help of Alcoholics Anonymous, and as he vividly describes it in the present article, he finally conquered his failing and now his rich voice and pleasant manner of speaking are heard many hours each week. He is the announcer on "Theatre Guild on the Air," WNBC's "Take it Easy," "Melody Time" and CBS's "Inner Sanctum."

He was born in Murcheson, Ontario, the son of a Scottish Presbyterian minister.

Beatrice Schapper (Parents by Proxy, page 19) is a free-lance magazine writer, lecturer and writing consultant.



Born in Pittsburgh, she is a graduate of the University of Wisconsin. She is consultant for the magazine-article workshop of City College in New York. Here she tries to help beginners get started, giving them the benefit of

her experience so that they won't have to struggle every inch of the way on their own.

In private life she is Mrs. Henry J. Schapper. The couple is unique in that each has been promotion head of a newspaper, advertising director of a department store and public-relations consultant. Outside of her duties at C.C.N.Y., Mrs. Schapper divides her time about equally between lecturing and magazine-article writing.

Al Miller, who illustrates *Nothing to Draw With*, page 6, and whose work has frequently appeared in previous issues,



was born on a farm just outside Akron, Ohio. His mother had taken some lessons in painting from an itinerant artist; she was happy to notice signs of talent in little Alfred and encouraged him. The decision as to whether to be a farmer or an artist was an easy one for Alfred—farming he regarded as so much drudgery. As a first step in his career, he took a correspondence course in drawing and completed it with whatever honors this sort of thing carries.

Off to a good start, for some vague reason Miller went to college (Heidelberg, Tiffin, O.) and majored in chemistry. Then he taught the subject for a year at Tiffin High School or until he got fed up and returned to his first love. Thus he studied at the Cleveland School of Art and later secured a post as staff artist with the *Cleveland Times*. Upon the death of that paper, he transferred to the *Press*.

But soon Miller grew tired of making maps with X marking the spot where the body was found and came on to New York to free lance. He began by making "spots" (small black-and-white drawings) for advertisements and gradually worked up to magazine illustration. Like many other good artists, he made his first sale to *CHRISTIAN HERALD*.



VARVARA — when found by Foster Parents' Plan for War Children in Greece



VARVARA—after months of receiving help from Foster Parents' Plan for War Children

"I WANT A BLUE EYE . . ."

This is Varvara, a twelve-year-old Greek child. Her father and mother starved to death during World War II. Varvara was eight years old when she witnessed this ghastly death of her parents. She still talks about it. Three years later, during the civil war in Greece, Varvara was hit in the cheek by a mortar shell. She lost her right eye completely, and the vision in her left eye has been greatly impaired. Yet life holds great joy for Varvara: a hair-bow, a dress, a spoon, a meal—things hitherto unknown to this little girl. To say nothing of plastic surgery for her face. This means a series of operations, but eventually all the shell fragments will be removed and horrible infections cleared. Then Varvara will be able to wear an artificial eye. Although her left eye is brown, Varvara says joyfully, "I want a blue eye!" She says she loves Americans, "they are fixing my eye and my face, and they help children everywhere, not only Greece, Italy, France . . . everywhere."

This child is but one of thousands who have been maimed and disfigured by war. Funds are needed for plastic surgery, artificial eyes, and prosthetic limbs.

You alone, or a group can help the thousands of children now in desperate need overseas, by becoming a foster parent. You will receive a case history and photograph of the child, who remains in his own country. Correspondence through our office is encouraged.

The Plan is helping children of fourteen different nationalities in Greece, France, Belgium, Italy, Holland, England, Czechoslovakia and China. By aiding these children you are working for the greatest aim of all—for peace.

The Foster Parents' Plan for War Children does not do mass relief. Each child is treated as an individual with the idea that besides food, clothing, shelter and education, the child will live in the homelike atmosphere and receive the loving care that so rightfully belongs to childhood.

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Transfer Church Membership?

• I am active in my church and love it. My husband does not go with me. He indicates that he would join me in uniting with a small mission church. At the same time from past experience I have no assurance that either of us would be happy. What shall I do?

MASS.

MRS. C. H. W.

I cannot tell you what to do. You must make the decision. I believe that wherever possible husband and wife should be together in their church membership. If you can find a church where he would worship and serve, then you would be justified in going with him. On the other hand, you should not be expected to give up your church on a mere whim of your husband.

The Immaculate Conception

• Your answer to the question on the Immaculate Conception (Feb. '50) is too theological. We laymen are not theologians—we need simple answers. Isn't it true that the only practical difference between the Virgin Birth as set forth in the Scriptures, and the doctrine of the Immaculate Conception is this: The first refers to the birth of Jesus. The doctrine of the Immaculate Conception was announced by the Pope after 800 years of argument. It sets forth that Mary, too, was born without sin. Also, isn't it true that some distinguished theologians of the Roman Church, including at least two Popes, didn't accept it and so stated?

FLORIDA

C. W. MacD.

The question above, with the supporting sentences, constitutes the answer! Thank you, Mr. Business Man.

Motion Pictures Evil?

• You oppose evil things, drinking and the like, but you support motion pictures which exploit drinking. How do you reconcile this?

GOWEN CITY, PA. MRS. D. H. Y.

We do oppose "evil things" but we do not believe all pictures are evil. CHRISTIAN HERALD has a constructive program, a program that seeks to help young people particularly, but also men and women of every age level who desire to see good pictures. It is not enough to be just against a particular evil.

Ignore Busybodies

• All my life I have believed in God and Jesus Christ. Years ago I went to the altar in a revival meeting. With God's help I have tried to live a good life. Now someone who should know tells me that I am not "saved." I am troubled.

ALABAMA

J. O.

You should not be. The one to whom you refer is an inexcusable busybody. Accepting the facts as stated, you certainly are "saved."

Beer in Churches?

• I enclose a clipping from Kansas City which states that an ordinance has been drafted which if passed by the city council will permit churches to sell beer or other liquor. The clipping also tells of churches that have beer licenses and of other churches that have applied for them. Henry Arthur, assistant city counselor, is drafting the proposal. Do you know of churches that have gone into the liquor business in this way? What do you think of it?

MISSOURI

E. R. M.

I never heard of anything like this before. I would like to know the denomination to which these churches belong. The clipping enclosed gives no other particulars, nor the name of the newspaper. It is incredible, but apparently true. Here I become speechless.

Resurrection of the Body

• What does the resurrection of the body as we have it in the Apostles' Creed mean to you?

IOWA

MRS. E. A. M.

The body referred to in the Apostles' Creed is of course the "glorified body." I am sure that whatever else that means, it does mean this, that with immortality, eternal life, reunion and remembrance will be a glorious fact.

Authoritarian Churches

• My family desires me to join a Protestant church that insists upon a program of "instruction" and "confirmation" before I am accepted, just as though I were not a Christian. I like people in this church but is it not unfortunate that any church of our faith should sit in judgment upon sis-

ter churches in this manner? It hurts me deeply; it is a reflection upon my conversion and faith and I wonder whether I could be happy.

WELLSVILLE, N. Y.

I. W. T.

The one asking the question must make the final decision. I do not believe that I could be happy in a church that made these arbitrary conditions for my membership. I think it is sad and almost tragic that within our Protestant churches there is still found such an authoritarian attitude. Of course churches have this right—and some practice it!

Billy Sunday and Hitler

• A Michigan State Teachers College professor said recently in his class that Billy Sunday and Adolph Hitler used the same techniques in arousing people's emotions. Is this true?

MARQUETTE, MICH.

G. S.

Billy Sunday and Adolph Hitler may have used some of the same techniques—both had power to move vast audiences—but they were diametrically opposed in the goals they sought, the spirit in which they spoke and in their attitude, both toward God and man. Hitler was a killer; Billy Sunday led men into life eternal.

Tithing

• Members of my family hesitate to join a local church because they cannot give the required one-tenth to the church. I am a helpless invalid and they contribute much more than one-tenth for my support. Is this a proper claim upon the tenth?

WEST VIRGINIA

N. F.

The question, with the letter accompanying it, makes clear to me that in this case the tithe principle is fully met. It is not required that the entire tenth be given to a particular church, agency or activity. Certainly the example of Jesus makes clear what He would have to say about care of those unable to care for themselves.

God is Everywhere

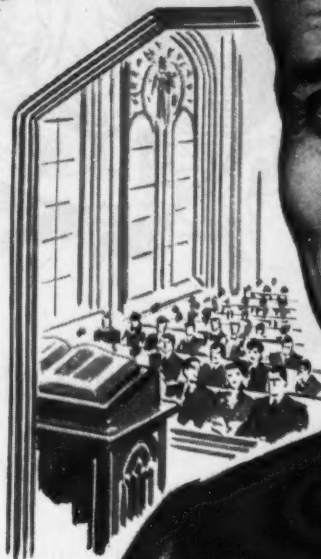
• Do you think that God is found in dance halls, beer rooms and card rooms? Should Christians go to these places?

I believe the famous evangelist, Dr. Biedewolf, said that if he had an invitation to preach in hell, he would accept it. He had been criticized because he accepted an invitation to attend a prizefight in Akron, Ohio, and spoke to the crowd just before the main bout. He had been criticizing prizefights in general. Dr. Biedewolf went and pulled no punches. It isn't where you are that matters in such a case as this, but rather why you are where you are.

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summer sermons
to empty pews



CREATING the proper "atmosphere" for summer congregations is both gratifying and rewarding. That is why so many leading churches across the nation are modernizing with Chrysler Airtemp "Packaged" Air Conditioning. These handsome "cabinet-style" air conditioners are quiet and are available in a range of sizes to fit every need. Powered by the famed Sealed Radial Compressor, they are built for long life, trouble-free performance, and thrifty operation. *Indeed, in many instances, they are found to actually pay for themselves!* They are simple to install, requiring but 3 simple connections, no complex duct work, and may be moved easily. More widely used than any other similar unit, Chrysler Airtemp "Packaged" units are backed by 13 years of proven dependability. Central Systems for *heating* and *cooling* to fit every need are also made by Airtemp. May we suggest you call your local Airtemp dealer (see Phone Book Yellow Pages under "Air Conditioning", or mail the coupon for details).



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DAYTON 1, OHIO

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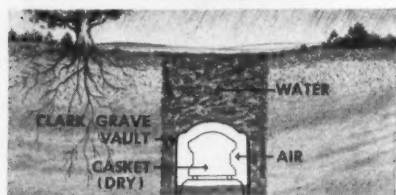
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FREE 28-PAGE BOOKLET, "My Duty," Tells those who must take charge "what to do." Write for your copy. The Clark Grave Vault Company, Department H-450, Columbus, Ohio. Copyrighted 1950.



THE FINEST TRIBUTE • THE MOST TRUSTED PROTECTION



Nothing to Draw With

By ROY L. SMITH

By a special arrangement with the military authorities, a priceless collection of old masterpieces—paintings by Rembrandt, Titian, and a score of other greats—which had been rescued from the depths of a German salt mine, were brought to the United States and exhibited in a large number of cities.

Because of the great value of the pictures, and because of sentiment as well as public policy, every precaution was taken to guard them. For that task a battalion of military police was assigned to the duty. Day and night they stood beside the treasures to insure their safety.

Art lovers, public school children, businessmen, club women, clergymen, housewives, clerks, stenographers, professional people, and plain folk by the hundreds of thousands came to view the pictures, some of them standing in line as much as three and four hours in order to get even a hurried glance.

To the military police who guarded them and lived with them day in and day out it was just another duty, and none too pleasant at that. "I never want to see them again," said one young man who had served six years with the ETO and was soon to return to Europe. "I don't care for art, so how do you think I feel about it?" In all the battalion

there was not one who got a thrill out of the pictures.

In the story of the woman at the well, the Samaritan is quoted as having said to Jesus, "Sir, thou hast nothing to draw with." In the case of Jesus that was not true except in the narrow sense in which the woman spoke, for no one in all history has ever plumbed deeper into the meaning and glory of life. In the case of vast multitudes of people, however, the woman uttered all unwittingly a very profound word. They are missing life because they have nothing to draw with.

ALAD of 17 appeared at the Chicago Library one day to borrow a book. On the shelves of that great institution there are hundreds of thousands of volumes containing the greatest wisdom of all the ages. The answers to millions of important and interesting questions are there. A vast amount of useful and impressive information is at hand, but as the boy approached the clerk at the desk he asked, "Where are your comics?" He had nothing to draw with.

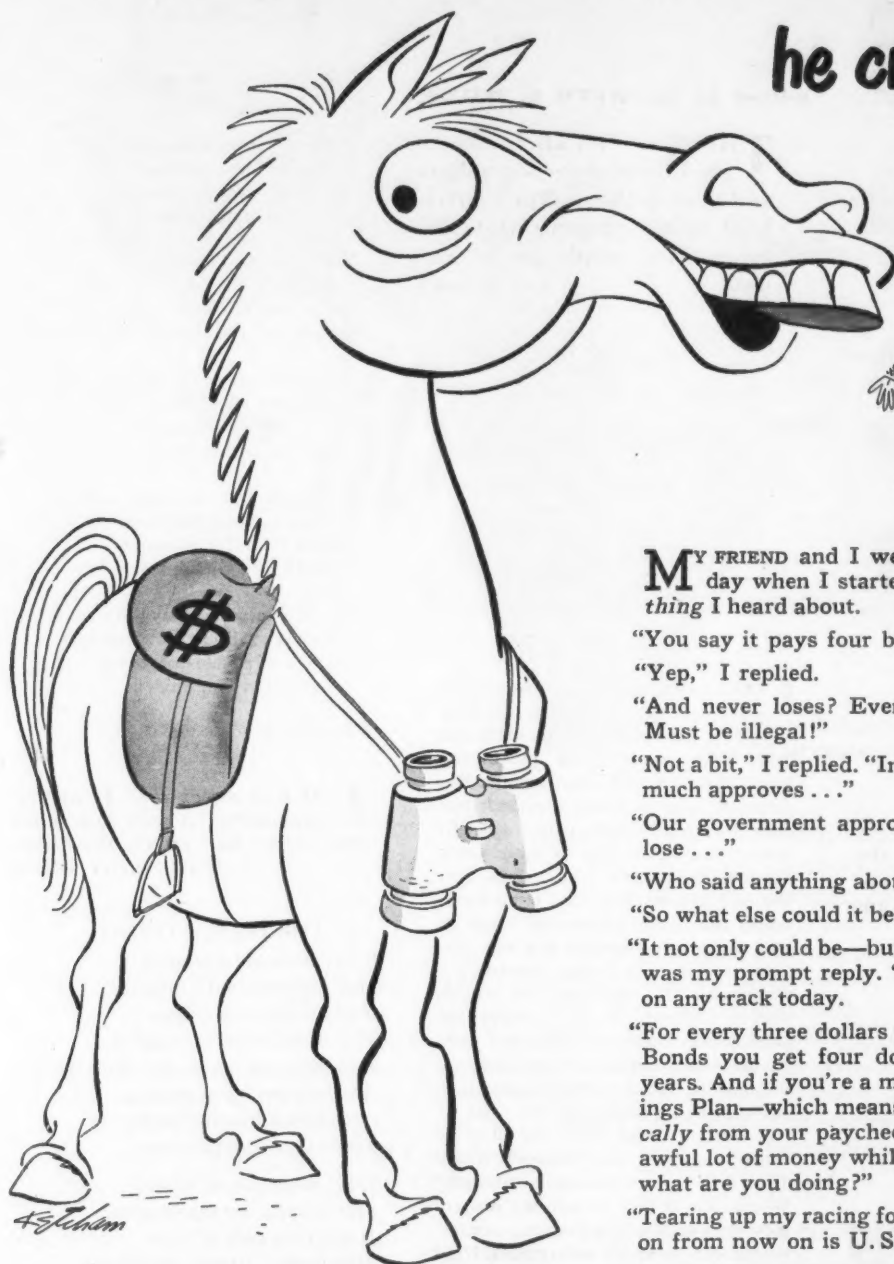
There could be no greater tragedy than this—to stand in the midst of wonder, miracle, holiness and majesty and to have no power to appreciate it.

There could be no worse hell
(Continued on page 72)

When writing to advertisers please mention CHRISTIAN HERALD

APRIL 1950

"There's no such animal," he cried!



MY FRIEND and I were picking the ponies one day when I started telling him about a *sure thing* I heard about.

"You say it pays four bucks for three?" he asked.

"Yep," I replied.

"And never loses? Ever? It *automatically* wins? Must be illegal!"

"Not a bit," I replied. "In fact, the government very much approves..."

"Our government approves of a horse who can't lose..."

"Who said anything about a horse?" I asked.

"So what else could it be but a horse...?"

"It not only could be—but is—U. S. Savings Bonds," was my prompt reply. "The surest thing running on any track today."

"For every three dollars you invest in U.S. Savings Bonds you get four dollars back after only ten years. And if you're a member of the Payroll Savings Plan—which means you buy bonds *automatically* from your paycheck—that can amount to an awful lot of money while you're not looking. Hey, what are you doing?"

"Tearing up my racing form! The horse I'm betting on from now on is U. S. Savings Bonds."

Automatic saving is sure saving—U.S. Savings Bonds



Contributed by this magazine in co-operation with the Magazine Publishers of America as a public service.

"I REMEMBER...."

Edited by KENNETH L. WILSON

RESURRECTION

Within my garden, Winter lingering,
There seemed no life nor any sign of Spring;
No bud, no nesting bird, no butterfly,
Only gray brittle ghosts, gray clouds, gray sky.
I turned to go, faithless and sorrowful,
And found beneath my feet a miracle!
A little bursting seed, alive, alone,
Had rolled away—had rolled away a stone.

ELSIE BINNS (New York Times, 1938)

THREE GATES

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

FROM THE ARABIAN

From Mrs. L. E. Fox, Crisp, Mo.

THIS world is the land of the
dying; the next is the land of
the living. —TRYON EDWARDS

Strive, though I do not promise
The prize you seek for today
Will not fade when you think to grasp it
And melt in your hands away.
But another and holier treasure
You would now perchance disdain
Will come when your labor is ended
And pay you for all your pain.

Pray, though the gift you ask for
May never comfort your fears,
May never repay your pleadings,
Yet pray, and with hopeful tears
An answer, not that you long for,
But diviner, will come some day.
Your eyes are too dim to see it,
Yet wait, and strive, and pray.

ADELAIDE PROCTOR

From Rev. George Cleaver, Chicago, Ill.

THERE are two kinds of people in our churches, pillars and caterpillars. The pillars hold up the church, while the caterpillars simply go in and out. —UNKNOWN

From Alice F. Chase, Royalston, Mass.

*Alas for him who never sees
The stars shine through his cypress trees!
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play;
Who hath not learned in hours of faith
This truth to flesh and sense unknown:
That Life is ever lord of death,
And Love can never lose its own!*

—JOHN GREENLEAF WHITTIER

I WAS eating a piece of watermelon some months ago and was struck by its beauty. I took some of the seeds and dried them and weighed them, and found that it would require some five thousand seeds to weigh a pound; and then I applied mathematics to that forty-pound melon. One of those seeds, put into the ground, takes off its coat and goes to work. It gathers from somewhere two hundred thousand times its own weight, and forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. Who drew the plan by which that little seed works? Where does it get its tremendous strength? Where does it find its coloring matter? How does it collect its flavoring extract? How does it develop a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty and say what He would do or how He would do it.

—WILLIAM JENNINGS BRYAN
(in "Prince of Peace")

Did you ever think you'd like to
Back up just a little ways,
And enjoy again the pleasures
Of your happy boyhood days?

Would you trade your patent leathers
And your made-to-order clothes
For an hour of runnin' barefoot,
Squeezin' mud between your toes?

How'd you swap your old dyspepsia
And your job of findin' fault
For a hatful of green apples
And a pocketful of salt?

Would you give your fancy tackle
For a nice long willow pole,
An old can full of fishworms
And a little sunfish hole?

Oh! We knew you'd say you wouldn't,
But we're all just grown-up boys.
And it's only pride that robs us
Of the fun a kid enjoys.

ANON.

From Mrs. J. W. Smith, Kell, Ill.

LOVE is never lost. If not reciprocated it will flow back and soften and purify the heart.
—WASHINGTON IRVING

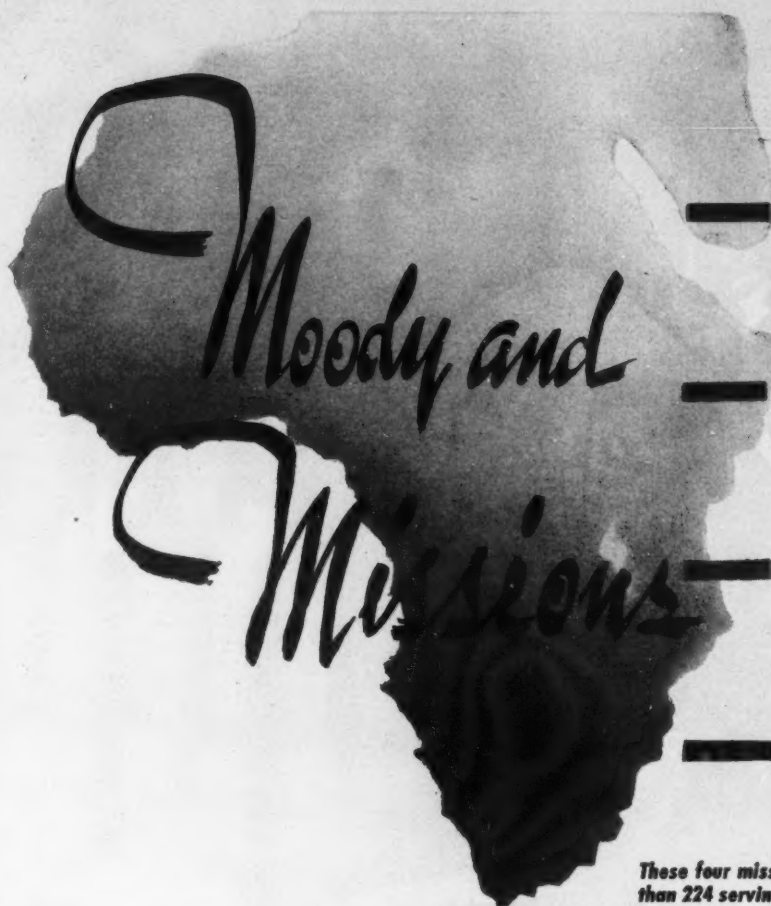
THE LITTLE THINGS

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleetier,
If any little lift may ease
The burden of another,
God give me love, and care, and strength
To help my toiling brother.

ANONYMOUS

What favorite quotation or bit of verse has found its way down memory lane into your heart and character? Wouldn't you like to share it? Be sure to include source and author and your own name. Sorry, no items returned.



ETHIOPIA
C. Kenneth Oglesby,
Moody '30



NIGERIA
Marian Louise Klippert,
Moody '47



ANGLO-EGYPTIAN SUDAN
Herbert Edward Major,
Moody '40



FRENCH WEST AFRICA
Marjorie Lund Ganea,
Moody '44

These four missionaries are typical of the more than 224 serving under the Sudan Interior Mission

64 years of Training Missionaries

Through the years both denominational and independent mission boards have looked to this Bible training school for a large percentage of their missionaries. Of those serv-

ing in Africa under the Sudan Interior Mission 30 per cent received training at Moody, according to J. O. Percy, U.S.A. secretary. Other well-known faith boards, like the China Inland Mission, the Evangelical Alliance Mission and the Africa Inland Mission, also report large numbers of missionaries who have received preparation here. These are only a few of the 172 mission boards in 89 countries that are served by Moody-trained men and women. Altogether there are more than 2,000 on the field who received instruction at MBI—evidence of God's blessing on the school founded 64 years ago by D. L. Moody to *train workers for Christ*.

Send for

"REDEEMING THE TIME"

attractive booklet giving the full story of
Moody and missions. Address Advertising,

MOODY BIBLE INSTITUTE

Dr. William Culbertson, President

Dept. H802

820 N. La Salle Street • Chicago 10, Illinois



GABRIEL COURIER



INTERPRETS THE

NEWS

● AT HOME ●

THE BOMB: All of us, from the gentlest pacifist to the most ardent militarist, shudder at thought of the H-bomb. It means, say the scientists, destruction almost unlimited; Mr. Einstein warns gravely that it can mean the end of mankind.

Well, we asked for it. Start an armament race and you have to go on, keep going on whether you like it or not, unless you want to be run down by those who will make and use the bomb whether you make it or not. But exactly what *is* this H-bomb, and what can it do?

The H-bomb is the A-bomb in reverse; that is, while the A-bomb is an atom-splitting mechanism, the H-bomb is one in which the atom is built up into a heavier one, creating a new element. It builds up hydrogen atoms into helium atoms, generating a 10-to-20 million degree (Centigrade) heat, with the A-bomb as a "trigger" to start the reaction. That would cover an area of some 530 square miles—or a section as large as Los Angeles.

It will cost anywhere from 100 million to 2 billion dollars to make the first H-bomb; it will take a year or two in time. It will *not* set off an unlimited chain-reaction in the air, earth or water; free hydrogen around us is not dense enough for that.

We call it horrible. And we predict that if Russia does not already have it, thanks to the fearful Dr. Fuchs, Russia *will* have it, within five years. Which is no reason why we should not have it!

TELEVISION: A Courier fan (we've got some!) writes to lament the brutality of television, and encloses samples: men strangled and tortured, a woman hanged, etc. We agree. TV certainly seems to love blood and gore and groans and sadistic suspense. Like our reader, we *don't* like it.

As a matter of fact, we're getting a little fed up with TV. About 85 percent of it is just plain tripe. Not

bloody, necessarily, but boring. The everlasting parade of fifth-rate vaudeville talent, of hoofers, and blues-singers and "comedians," is a hideous diet. But more than these we have come to loathe those maddening commercials which are forever breaking in, even when the program is good.

There's the fellow who was a flat failure in life until he started using Slickum Hair Paste—and within twenty-four hours he is president of Stickum Steel! Or the fellow who wore a ten-foot beard and couldn't imagine why people ran from him in the street, until he invested just one dollar in Clean'em Blades, shaved the beard, and won the Mr. America contest easier than falling off a skyscraper. Or the moron who keeps saying, "Now run out to the icebox, quick, and get yourself a bottle of that *good* Pigsty Beer!"

POLITICS: We watched—and listened—to the President making his Jefferson-Jackson Day Dinner speech, on television. Watched and listened, that is, for seven and a half minutes, or until our non-politically minded wife woke us up and said we'd better go to bed and do our sleeping there. Mr. Truman had an off-night, that night; it was the year's poorest speech.

Yet it was interesting to see 5,000 Democrats eating a dinner that cost them \$100 apiece. Do you see what we see here? It wasn't so long ago that the Republicans had all the money, and the Democrats had to borrow money to put stamps on their mail. When Franklin D. Roosevelt was first nominated for President, they didn't have money enough for a "notification ceremony," so he flew to Chicago and accepted at the Convention! The Democrats were our political D.P.'s, then.

But now they turn away hundreds, maybe thousands, from a banquet and gabfest that costs \$100 per plate. The Republicans made the most of that; they put on a meal, smartly publicized over radio and TV, at which they showed the everlasting parade of the

that they are really poor themselves; they ate a box-dinner of chicken, at \$1 a head! The poor common folk *must* see that the Republicans, not the Democrats, are now "the party of the people."

Still, Mr. Truman was right in the basic premise of his weary speech: the Republicans will *never* win crying "Socialism" to an electorate ready to take government handouts, call it by whatever name you will! "Socialism" doesn't frighten anybody any more.

FACT-FINDERS: There is some suspicion that the fact-finding boards and processes of the Administration aren't finding the facts. Not, that is, *all* the facts.

It seems to work this way. Take the steel situation; a crisis developed in steel; a fact-finding body was appointed. They huffed and puffed and found out all about the facts on *pensions and social insurance*. That was just what the unions wanted them to find. And while the unions did not get all they asked for, they got a lot. They got what the fact-finders recommended!

Now the President appoints these fact-finders. Would you expect him to appoint one who leans over backwards in protecting the employers? Not now, when "liberalism" is the battle-cry. Truth is that the unions always seem to gain through this process, and the employers always seem to lose. It calls for better and more comprehensive fact-finding; how we're to get that, we just don't know.

VATICAN ENVOY: The problem of the Vatican envoy has been dropped with a thud in the President's lap; with the resignation of Mr. Myron C. Taylor, Mr. Truman must decide whether to make the Catholics mad by refusing to appoint a successor, or make the Protestants mad by appointing one. It's a stiff decision for any man to make—especially for a politician who must think in terms of votes.

Many of us fail to keep two things clear here. One is that Mr. Taylor served at the Vatican without ambassadorial rank, and without pay; he paid his own expenses. He had no official diplomatic standing; he was the President's personal representative. Second, there was a consular agent representing the U. S. in the old Papal States for sixty years following the adoption of the American Constitution. He was there to handle only business affairs, and he was not always an American citizen—but he was an American representative. Mr. Taylor's appointment was *not* an innovation, in that sense, and he was a worthy representative of his country in difficult times.

If this were an appointment to a

Mohammedan or Buddhist capital, instead of a Roman Catholic capital, there would be no fuss about it. The basic reason for Protestant alarm lies not in the setting up of an office for an American representative in Vatican City, as such, but in the increasing activities of the Roman Catholics, at home and abroad, in the fields of politics and education and religious freedom. Our current battle over Federal Aid to Education makes the Protestant voter more wary than ever, and more suspicious. Protestants want a complete separation of Church and State, and to some of them the Vatican appointment looks like a body blow to that principle.

If there were only a few Protestant states similar to Vatican City, to which the President might send a Taylor or two, the Protestants might be appeased. Unfortunately for Mr. Truman, there are not. He stands to lose favor in one quarter or another, whatever he does.

COURIER'S CUES: Auto prices will be cut in the fall. . . . Unemployment is due to decline. . . . A TVA for New York and New England is being seriously considered. . . . The McMahon plan to stage a series of talks with Russia is actually widely popular; any port in a storm. . . . Washington will not recognize Red China; Red China doesn't want it, nor do many American citizens. . . . Hollywood is to make a picture based on the famous Scottsboro case.

● ABROAD ●

BRITAIN: Our news copy had to be in the hands of the printer before the hour set for the British general election, so we cannot build this item on news of the victory of either Laborites or Conservatives. At this stage, we

have a feeling that Labor will win by a very narrow margin.

But no matter *who* wins, Britain stands to remain Socialist—more Socialist if Labor wins, still Socialist if the Conservatives triumph. Both parties promise employment and social services and socialized medicine; both would continue to ration food; both will continue to seek U. S. aid.

A Labor victory would mean more nationalism of British industry. If the Conservatives go in, they will repeal iron and steel nationalization and crack down on further nationalization of road transport. The Conservatives would surely lift many of the restrictions on housing, and would go to work on food subsidies.

It will still be a "welfare state," win who may.

INDO-CHINA: The struggle for Asia shifts to little Indo-China, into which pours a host of Nationalist Army refugees from China, and a stream of "advisors" from Moscow! The struggle is symbolized in two men, leading opposite forces—Ho Chi Minh ("Enlightened Perseverance") and Bao Dai (whose name means "Vigilant Protection"). What's in a name? A lot, here. Ho Chi Minh is a Communist who has been kicked around badly for years; for three years at least he has fought a desperate guerrilla war against 140,000 Frenchmen and French Legionnaires, and held them at bay. He is an old "out" ready to do anything to become an "in." He has the backing of Russia and of Russian China—which is considerable!

Bao Dai, on the other hand, is the ex-playboy emperor of the land who in the gay pre-war days spent more time playing on the Riviera than he did in "vigilant protection" of his people. He was a good speed-boat racer and better at bridge than bridge-



"THE FACE OF FAITH." This photograph, taken at Christmastime at Christian Herald's Bowery Mission in New York, won first prize in the portrait class of the New York Press Photographers Association's annual exhibit. The prize-winning cameraman: Bernie Aumuller of New York "Daily Mirror."

building, and his people haven't forgotten it. He has the backing of the French—for whatever that's worth—and the open animosity of Mao Tse-tung, now Red ruler of China.

Bao Dai can win only with mountains of gold and supplies from England and the U.S.A.—he may even need military help to hold onto his job. We predict that he will *not* hold on; within a matter of months he will be playing bridge again at Nice. Too bad, but there it is!

INDIA: Once it gets to flying full in the Indo-China breeze, the Communist banner will certainly be pointing toward—India! Who can doubt it?

India is one of the world's most recent republics—independent but still within the British Commonwealth. That means help from England. At the head of the Indian Republic is its first president, Dr. Rajendra Prasad, age 65, asthmatic, ex-professor of English, ex-lawyer, ex-ardent follower of Mahatma Gandhi. And he has seventeen grandchildren.

Prasad has the respect of all India, the love of most of it. He also has a job on his hands: he must quickly fight for food, and against famine and ancient poverty. The spectre of hunger and poverty is made to order for Communism: it thrives in that soil. If President Prasad can convince his Indian millions that they can find their own way to plenty and peace, he will have them fighting Russia as they once fought England. If he lets them go hungry and poor, Russia will take India.

It is said that the new president loves to eat in his kitchen, squatting



A group of America's foremost biblical scholars and religious educators are shown at work on the Revised Standard Version of the Old Testament. They have completed the first draft after working twelve years on the manuscript. At the head of the table is Dr. Luther A. Weigle of Yale's Divinity School. The book is due in 1952.

native-fashion on the floor. That is good publicity; kitchen-pictures are probably being circulated from Bombay to Calcutta, the length of which finds the bulk of India's population squatting around little fires in the open, burning dung and eating almost anything they can get their hands on! This reporter has seen them eating raw food: they did not even have money enough to buy fuel for those fires that flickered ominously in the dark, as we rode in style (first-class) to look on the pomp and luxury of New Delhi and the Taj Mahal! There lies the problem.

TREATY: Mr. Mao of China is back in Peking. In a treaty signed at Moscow, he has sold the Chinese people into the hands of the Kremlin for a paltry \$300,000,000 loan, which must be repaid; he has handed over Outer Mongolia and probably Manchuria and Sinkiang to boot, and all he got out of it was a Soviet promise (conditional) to restore the Manchurian railroads and the return of Chinese machinery looted by the Russians after the war was over—machinery which belongs to China, anyway. Mao entered Moscow by the front door, over a red carpet; he left it by a back alley, his hands all but empty.

The "concessions" granted Mao by Moscow are supposed to keep him from becoming another Tito. But will they keep him from that, once he and his followers understand how he and they have been swindled? And when China gets hungry again, waiting for those vital Manchurian roads to be rebuilt—will they play along with Mao? We think not.

Mrs. Chiang Kai-shek put her finger right on it when she told us that Russia would never know a day's peace in China. She knows whereof she speaks. Right now only one-quarter to one-third of the Chinese Red armies are actually Communist armies. And the Communists are so frightened by the existence of surviving guerrilla armies that they have sent out two full divisions to take care of a paltry 3,000 guerrillas in the Province of Hunan. And that's only one province.

Never a day's peace!

SAAR: The economic root is the tap-root of war—especially of war between France and Germany. The Frenchman can cry "La Patrie!" and the German can shout "Lebensraum!" until they can cry and shout no more, but the real issue here is coal. Coal in the Saar.

This Saar (or "the Little Ruhr") has a coal reserve of 9 to 14 billion tons; working 24 hours a day, its mills can turn out about 1.8 million tons of steel a year. That's vital to both Germany and France; the Saar has changed hands no less than five times.



Drawn especially for Christian Herald by F. O. Alexander

When Foreign Minister Schuman of France visited Bonn recently, he heard Germans shouting in the streets, "The Saar is German!" He heard other Germans saying openly that not Germany but France (seeking Saar coal) was responsible for World War I; (they didn't mention World War II). Schuman defended himself and France by calling attention to Hitler's agreement in 1935 to pay France 900 millions francs for its interest in the Saar mines. (Hitler paid 150 millions, then conveniently forgot all about the rest!)

A truce between Germany and France is in the making. The plan is for Germany to give France a 50-year lease on Saar mines, mills and railroads in exchange for a free German hand in making (German) laws. It is a deal which, the Germans are saying, "must apply to all Europe if the West is not to perish." That makes sense. Some economic sacrifice is in order for all the Western—and Eastern nations—if all are to endure and not go down together!

● CHURCH NEWS ●

STROMBOLI: Three outraged readers write us (Courier) this month to ask what we think of the movie "Stromboli." We'd rather not say; after all, there are some things that cannot be put in printer's type.

One reader storms at the Roman Catholic Church. We wouldn't do that. That Church is forced into an embarrassing if not impossible position here. If it nullifies Rossellini's previous marriage and sanctions the new alliance, it will be accused of condoning anything for the sake of two new members in the Church; if it refuses to take them in, it will be accused of turning its back on two needy and perhaps allegedly repentant sinners. What would you do?

If someone asks us what we think of the movie they made, we'd say it is the most idiotic picture of the century. And if someone asks us (won't someone, please?) what we think of the advertising that announced the picture, we'd say it was more immoral than anything else in the whole affair. That advertising wasn't satisfied with the lurid details already publicized in the news columns; it offered further lewdness that was not in the picture at all. This has happened before, with other pictures. The legality of such deliberately misleading advertising is questionable—to say nothing of its morals!

MERCY KILLINGS: Twenty-two Unitarian ministers in New Hampshire have praised the "humanitarian action" of the Yankee doctor who is on trial for the mercy-killing of a cancer patient. Other ministers, elsewhere, went on record as asking merciful consideration

for a girl who shot and killed her cancer-plagued father. Still other ministers condemn both affairs, and the whole idea of mercy killing.

It's a tough question. Anyone who has watched a loved one die—horribly!—of this incurable disease has more than a little sympathy with the mercy killers involved in these two cases—but most of us would hesitate to see such cases legalized or even excused, simply because they are done in the name of mercy. The taking of life is a serious business, inasmuch as God gives it.

We suggest that such killing, however, is not rare—that if *all* the doctors who had given a pill to those tortured by hopelessly incurable diseases were arrested, we'd have a pretty crowded courtroom. That doesn't make it right; it does call for more attention than we've given it, up to now.

NEUTRALITY: In Germany, Pastor Martin Niemoeller is saying that the Evangelical Church must remain neutral in the East-West conflict, that "the Church stands on neither side."

In Norway, Bishop Eivind Berggrav is saying that Niemoeller's statement "means closing the eyes to reality, which is irresponsible for a Christian"; that "the point is not to choose between East and West, but between freedom and tyranny."

Both these men are Christian heroes; Niemoeller spent the war years in a Nazi concentration camp, and Berggrav bears upon his body if not upon his soul the scars of Nazi persecution; he, too, was arrested and confined. Both are loyal churchmen, and good Christians.

Bishop Berggrav is in Norway, free from Red oppression, and Pastor Niemoeller is caught at the center of the fight between Communism and Christianity; if their positions were reversed, they might speak differently. Take that into account before you judge them. What would you do, in your church, if you and it were in Berlin?

SENATOR: Senator Edward Martin of Pennsylvania said something along this line last week in Philadelphia. Speaking to the Presbyterian ministers in the City of Brotherly Love, he warned that government trends (nationally) are threatening our religious freedom, and called for "a total mobilization of all the moral forces" to fight it off. He added that "Churchmen and women must take an intelligent and militant part in government. This means taking part in politics because clean, honest politics is the foundation of good government." Amen!

This, of course, does *not* mean that the preacher must turn his pulpit into a political stump, in the interests of

any one party or political group; the preacher who does that is not only a fool, but a disgrace. It does mean that when political issues, in any party or situation, become *moral* issues, the Church will fight to the death on the side of moral righteousness. We'll never get a Christian nation or a Christian morality in this country without Christian-minded statesmen!

In a recent school-board election in a New Jersey town, just thirty percent of the total town vote showed up at the polls! Then we howl about "secularization of the public schools!"

SUNDAY SCHOOLS: In a study of "Some Protestant Churches in Rural America," just completed for the Federal Council by H. Paul Douglass, we find the following:

The aggregate membership increase in rural churches from 1941 to 1949 inclusive, in the 1231 rural churches surveyed, is 6.9 percent. There are about as many declining rural churches as growing churches. Four out of every ten churches, statistically speaking, are on the down-grade.

Over the same period and in the same churches, Sunday-school enrollment declined 19.3 percent. Six schools out of every ten have fewer pupils than formerly; gains are confined to about one-fourth of the schools.

It isn't good news, inasmuch as at the initial period of this study Sunday-school enrollment equaled 78 percent of church membership, but had declined to 59 percent by the terminal period. The Sunday school has been, historically, the great feeder of church membership—and the figures of Dr. Douglass suggest that the feeder needs some nourishment!

Christian Herald



OUR COVER this month reproduces an original design for a stained-glass window—a symbolic treatment of the Resurrection. It was created by George L. Payne and executed by Per A. Bergethon, associate at the Studios of George L. Payne in Paterson, New Jersey.

● TEMPERANCE ●

NEWSPAPERS: From Minneapolis a reader sends us a handful of clippings from local newspapers, together with protests from the readers of the papers against certain questionable pictures, ads and news items in said papers. The Minneapolis *Star*, for instance, runs an ad for a local burlesque house; in the same paper columnist Cedric Adams refers "quite frequently" and in "a most favorable way" to the burlesque programs. A *Star* reader objects to the featuring of such ads and news, and to other such items appearing, too often for her, in the paper. The *Star* retorts, magnificently (!) that "Authority to decide what amusements are proper rests with the city council and police, not with the newspapers."

Another reader takes the Minneapolis *Morning Tribune* to task for featuring the picture of 3-year-old Dick Opalasti, who "likes a strong cigar and a stein of beer with a good head on it." The *Tribune* was more courageous than the *Star*; its editor accepted his responsibility, saying, "The *Tribune* ought never to have run such a picture." There's an editor worth respecting—and supporting.

Yes, the city council and the police have the *authority*—but the newspapers of this country are one of the strongest agents that we have in the formation of morality, in both individual and society. And some newspapers have been known to throw out councils and police, in the interest of common decency.

COSTS: We are indebted to Dr. William H. Wallace, in an article in the *Union Signal*, for calling our attention to fallacy in the argument of the liquor industry that would be funny if it were not so expensive. To wit:

Repeal was supposed to outlaw bootlegging; that horrible criminal would be done for, if we could only get rid of Prohibition! But recently a Mr. R. E. Joyce, president of the Distilled Spirits Institute, said in an interview: "Bootlegging is on the increase . . . It may be keeping as much as a million dollars a day out of the tax tills." Mr. Joyce saw taxes in legally sold liquor running to millions of dollars a day: "It is this chance to save about half the price of liquor which is accounting for the increase in bootlegging."

In other words, Mr. Joyce would like to have the high tax on legal liquor cut down. But—we thought you *wanted* to help relieve economic stress in the country, Mr. Joyce. That's what the liquor men said: "Just think of all the revenue to the government that could be had, from liquor taxes!" Your pals offered that, gladly; now they want it repealed!

Come again, liquor men?

Public Opinion—
NOTHING IS STRONGER
... given the facts
NOTHING IS WISER

On the Owners of Business

A "community" estimated at some 14,000,000 people owns American business. The Bell Telephone system is owned by 940,000 stockholders. General Motors is owned by 436,000, Pennsylvania Railroad by more than 202,000.

* * *

There are more stockholders in the U. S. than there are farmers. More than the membership of the CIO. More than the membership of the A.F.L. Certainly stockholders are no "privileged few."

* * *

67,000 more stockholders now have a share in General Electric's ownership than 15 years ago. There are 80,000 more owners of General Electric than there are employees. Today's total of stockholders is over 250,000. Of these, more than 215,000 are individuals.

65,000 General Electric employees are participating in a plan which encourages savings. Investment in U. S. Savings Bonds gives them a bonus of G-E stock for bonds held five years.

* * *

Compared with the boom year of 1929, American businesses have collectively increased their payments to their stockholders by 45%, and their tax payments to government by 678%.

* * *

Anything that injures the owners of business directly injures 14 million people. It destroys the provisions that they have tried to make through their own efforts for security. Anything that injures the security of these 14 million people also injures the security of those who rely on invested capital for the tools and jobs they need to make a living.

You can put your confidence in—

GENERAL  **ELECTRIC**

Editorially Speaking...

HOLLYWOOD'S FALLING STARS

IN HIS brilliant article, "Gentlemen, It's Up To You," (page 32) CHRISTIAN HERALD's dynamic managing editor, Dr. Clarence W. Hall, has stated our case against the motion-picture industry's brazen exploitation of its falling stars and its moral insolence in capitalizing their delinquencies and perversions for anticipated quick profits at the box office.

We have reached the end of patience. We shall no longer remain silent. The interests of the homes that have placed their confidence in our leadership and of all American youth whom we would well serve move us to speak now.

But there is something more. The professional standing of those worthy artists who are shamed by their erring associates and disregarded by the short-sighted companies that employ them is also our concern. As to that Christian compassion and mercy which we would not withhold, the Reverend Alfred Barrett, S. J., executive secretary of the Catholic Press Association of the United States, in condemning the advertising of the motion picture "Stromboli," speaks for us: "A personal tragedy, which should be the object of Christ-like commiseration and regret, has been cynically exploited by sentimentalizing the private misfortune of the star to sell the picture."

If there ever was a time for the Motion Picture Association, of which Mr. Eric Johnston is the president, to assert itself in support of just common decency, that time is now. Following the announcement of Ingrid Bergman's son born in Rome, a prominent columnist said, "But the motion-picture public has a stomach that would confound a goat."

Bobby-soxers throng the theaters that exploit the products of actors and actresses who have flagrantly broken both moral and civil laws. Errol Flynn's trial was capitalized into box-office receipts. Charlie Chaplin moved from escapade to escapade, identified himself with the very pinks and refused to become a citizen of the country that made him a millionaire. Rita Hayworth went over the world with a married Indian prince, dragging her daughter along. And she continues to be tops in the pictorials. Everything from wife-stealing to marijuana and Lucky Luciano's operations in Havana are wrapped up in the package the producers hand out to the motion-picture public. The RKO News Service announced recently that Robert Mitchum, "soon to be seen in RKO Radio's 'Carriage Entrance,' is the latest Hollywood star to join the Toby mug 'hall of fame,'" and that "he's now in the company of Winston Churchill, Franklin D. Roosevelt, President Truman," etc., "whose likenesses adorn Toby mugs sold to the public."

Of these matters my editorial associate, Dr. Hall, has written at length. Chiefly I write here to call attention to the fact that the Motion Picture Association

may and should do something timely and constructive to express its disapproval of these stars and others who have disgraced themselves and brought pictures into growing disrepute. Again and again the position of those wholesome, decent and inspiring men and women who constitute the great majority of our motion-picture stars has been compromised. It is time and high time for motion pictures to get busy in this neglected field—and to let the world know that they are busy.

REUNION IN HEAVEN

JUST now comes the word of the Sheldon reunion in Heaven.

One of the loveliest stories I ever heard was the story of the courtship and marriage of these two in Newport, Vermont, when Charles, just graduated from Yale, was the young pastor of the local Congregational church and his "beloved" was the loveliest girl in all that lovely country. She traveled with him across the world and made a home for him in Topeka, Kansas, where he was to become the first citizen as well as a successful pastor and the author of one of the most popular novels ever written, "In His Steps: or, What Would Jesus Do?"

I came to know and love them as they lived and ministered together. She was charming and beautiful, and he was one of the finest Christians I ever met. I remember him in all his many activities. He was editor of CHRISTIAN HERALD, too, but chiefly I think of him now as pre-eminently a friend—my friend.

What a housewarming he gave his "beloved" when he met her at the gates of the City!

ULTIMATUM TO MAN

THE principal fact of the twentieth century is not that man can build a hydrogen bomb "one thousand" times more powerful than the atomic, and that if America does not, Russia very likely will. The principal fact is not that this bomb is potentially the destruction of its builder.

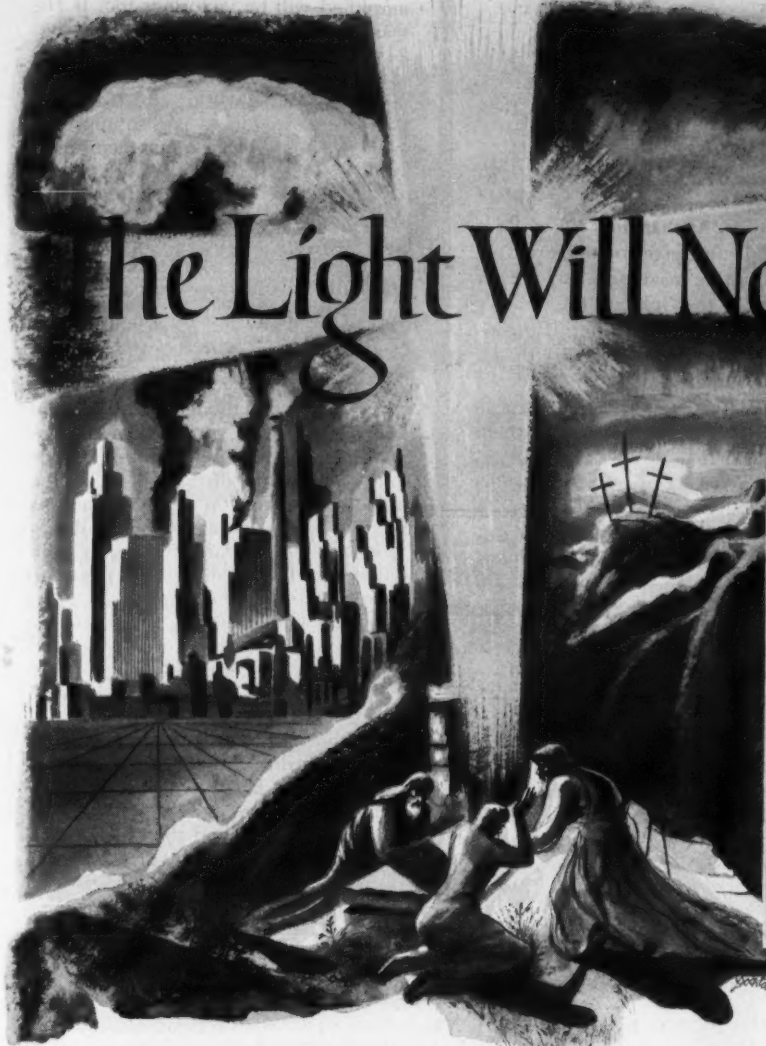
The principal fact is that man has now and always has had power available to control something greater than the Bomb—*power to control himself.*

The Bomb's ultimatum is neither to Communism or Democracy but to man himself. That ultimatum is "Be good or be dead."

Human destiny, indeed man's continuing existence waits today on his answer to an old question: "What shall I do then with Jesus which is called Christ?"—(Matthew 27:22).

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

The Light Will Not Go Out!



THE AUTHOR

By FRANCIS B. SAYRE

IF EVER there were sorrowful hearts, crushed with grief and sore disillusionment, it was on that first Easter morning. The little group who had pinned their exciting hopes for the salvation of their downtrodden and repressed country, and indeed for their whole race, upon this inexplicable Jesus, who had stood steadfast with Him up to the very end, now knew that He was dead.

This was the end. Their shining splendid dreams had been proved by the realists and the cynics to be only dreams. They had believed Him when He said He was the saviour of the world. And now they knew it was all over. They must begin again and take up the hard and monotonous task of daily existence where they had left off. The Roman soldiery, like the forces of terrorism and Communism in our own day, had triumphed over pure goodness and sacrificial love.

The light of the world had been blotted out; the forces of evil had triumphed.

We ourselves can understand something of their blank disillusionment. We too, during the first world war, had our soul-stirring dreams. We had dreamed we could make the world safe for democracy, that we could down militarism and fight a war to end war. But after the peace was made, democracy went down under the telling blows of reactionary dictatorship in country after country and militarism emerged hydra-headed and victorious. Within twenty years followed the second world war, more destructive, more scorching, than any conflict of history. Today, only a scant five years after we won the war, the rights of small nations are being trampled upon and defied. Human freedom which we fought to defend is be-

coming a mockery among millions of people as the Iron Curtain closes them in. Acute human distress is advancing alarmingly over Asia and Europe. If a third world war materializes it may spell the end of Western civilization.

Indeed, we can well understand the disillusionment, the bleak despair, of those sorrowing ones who had awakened before dawn on this dark, first Easter morning, realizing with leaden hearts that they had followed only a dream.

Then something happened, something electric and startling. Mary Magdalene came running back to Peter and John, the two stalwarts who had believed in the lost cause, and cried out to them in bewilderment and excitement that Christ was alive. She had met Him, alive, walking in the garden! It could not be true, they knew. But they ran, with every ounce of strength they possessed, to see. The tomb was

ILLUSTRATOR: IRVING DOCKTOR



Lines of a Layman

PRACTICAL APPLICATION OF THE GOLDEN RULE

By J. C. Penney

I WAS twenty years old when my father died. At that time I was quite unaware of the training he had given me. Let me give you one example of his teaching—an illustration which becomes more meaningful with each passing year. It is simply a practical application of the Golden Rule in one's own business dealings. When a boy of 12, I took a load of watermelons to the county fair. Finding a good spot outside the gate, I proceeded with unusual success to sell my product. Just then my father came by and ordered me home. Later he said, "Jim, do you think I will permit you to sell those melons outside the gate when men have paid for concessions to sell them inside?" At this time I could not have told you that this was a practical application of the Golden Rule. You might say standards such as this one were latent within me. It was not until many years later, at a critical crossroad in my life, that I began to get an insight into the real meaning of this rule and of the many others which Christ laid down some 2,000 years ago.

empty. And shortly thereafter, Jesus, risen and vibrant with life, appeared to them who loved and trusted Him.

How it changed their world and revolutionized their lives! Somehow, in some inexplicable way, lives were profoundly shaken and changed. Something so portentous had happened that the little wavering band who had denied Jesus and fled at the time of His death, were transformed into a fearless company, defying Roman officials and boldly preaching a new Christ-religion. The faith spread into other lands, carrying with it a new conception of God and of the meaning of human brotherhood. The resulting power of the new faith became irresistible. Through succeeding centuries have come fresh manifestations of the power of the risen Christ, wrought through the shining lives of those who truly turned unto Him and lived in His company—power which again and again down through the ages has proved unconquerable and supreme.

Why, 1900 years after His death, do Christians the world over foregather to greet with singing the coming of Easter morning?

What, in honest fact, has Christ to do with us? What can that solitary Man, never in contact with the world leaders of His day, who lived His simple life in a small, unimportant country twenty centuries ago, who was killed at the end as a common criminal—what can He have to do with us in our mechanized world of radios and airplanes and stockmarkets and atom and hydrogen bombs?

That question is of profoundest concern in view of the present plight of the world in which we live. Our Wes-

tern peoples, endowed with the priceless heritage of Greco-Roman civilization, after centuries of struggle and sacrifice, have reared a great new civilization based upon belief in the infinite worth of human personality, in individual liberty and in justice enforced by law. We believe in right as opposed to might. Today the forces of Communism, built upon terrorism and self-seeking, are doing their worst to wreck and to tear down Western civilization. And in important areas of the world they are measurably succeeding.

EMERGING from the World War II, Soviet Russia has brought under its rule some 500,000,000 people of over twelve countries by methods of terrorism and fear. Human freedom no longer exists in Latvia, Esthonia and Lithuania, in Poland or Czechoslovakia, in Hungary or Bulgaria, or in other countries behind the Iron Curtain. The Chinese people are in mortal peril. The Soviet Government is seeking, like an octopus, to envelop Greece and Korea, and to work its way into Indonesia and Indo-China. Those whom it has enveloped have lost freedom of speech, freedom of opinion, freedom of religion and even, in many cases, freedom of movement. Communism scorns Christian principles, is contemptuous of fundamental human rights.

In the present dark uncertainty as to whether the forces of Communism or the forces of free democracy, of law and of conscience, will prove ultimately triumphant, the stupendous fact of Christ's resurrection from the dead must have for us a unique significance. If Christ rose victorious, the goodness

and brotherhood He preached and exemplified will be victorious too. If He was right, the world in which we live is, in spite of whatever evil choices and evil conduct man may indulge in, inescapably God's world; and God who is supreme goodness is also supreme power. Those who commit themselves to the principles which Christ gave His life to teach are fighting for a cause which is unconquerable. God cannot be frustrated. In the words of Arnold Toynbee, "though the stones may fall, the light by which we live will not go out."

Christ's victory over death and the grave proved Him not a dreamer but a master of reality. His conceptions were rock-founded, facts and not fancies. Not that good will win automatically or by easy triumph. Christ had His own life crushed in the struggle. What I think He meant was that, as long as human nature endures, under God's guidance, goodness and nobility will eternally attract men and women, and self-seeking will repel them. Goodness by its own inherent nature, is a cohesive force which attracts strength and ultimately wins. Evil is eternally a disruptive force.

In our own lives we can sense the workings of these immutable cosmic forces. During the second world war we watched, first, the breakup of the unholy alliance between Germany, Italy and Japan—and then in the German government itself, given over to brutal gangsterism and evil, growing dissension and discord and final collapse. Today we are witnessing once again a small group of unprincipled and ruthless adventurers at work, this time in Russia. They are utilizing Marx's persuasive utterances to exploit the backwardness and ignorance of their own people.

But evil is ever a disruptive force. We are witnessing growing dissension among the Russians and among the peoples of the satellite states.

On the positive side of the picture we have seen the cohesive forces of world brotherhood working powerfully in the League of Nations; and when the League was smashed by the second world war, we have seen those same cohesive forces, strengthened and reinforced, evolving in an improved world organization, the United Nations. It obviously will not be the last world. Forces such as these grow from strength to strength.

If Christ really rose from the dead, goodness will ultimately triumph, and not all the forces of hell can prevent it. That is the real significance of Easter. That is the wellspring of Easter joy.

Mankind has never been able quite to forget the vision born of Christ's teachings. It has haunted them. It has at times driven them forward, fearless

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ILLUSTRATOR: ISABEL DAWSON

Parents by Proxy

By BEATRICE SCHAPPER

"**WE** TRIED for five years to have a baby," said one father. "Then we waited another five full years, hoping to adopt a child. Like a lot of other people, we just couldn't get one. Then we heard about foster care. Homes need children and children need homes—this is a means of bringing them together. I don't know how long Tom and Mary will be with us. But while they are—well, our home is happier than it's ever been."

To many would-be parents outright adoption seems the only solution for their problem. Unfortunately, the number of people who want to adopt children always exceeds the number of boys and girls available. In the meantime, some 400,000 children a year, desperately in need of homes, cannot be placed.

This paradoxical situation—on the one hand couples heart-hungry for babies, on the other babies needing

mothers and fathers—exists because up to now there has been little information and a vast amount of misinformation about foster care—the process of caring for someone else's children.

In adoption, the child becomes legally part of his new family, takes its name and severs all connection with his natural family forever. In foster care, the child retains his own name, and remains only for a period. It may be short or long, depending upon his needs. While this relationship is officially termed temporary—and may indeed be so in point of time spent together—it is far from that in the hearts of the foster parents and the children.

Who are the children, and why are they for lend but not for keeps? Trouble comes suddenly to many families in the form of illness—mental or physical—of one or both parents, death, desertion, separation or divorce. For millions of children, a relative, a friend,

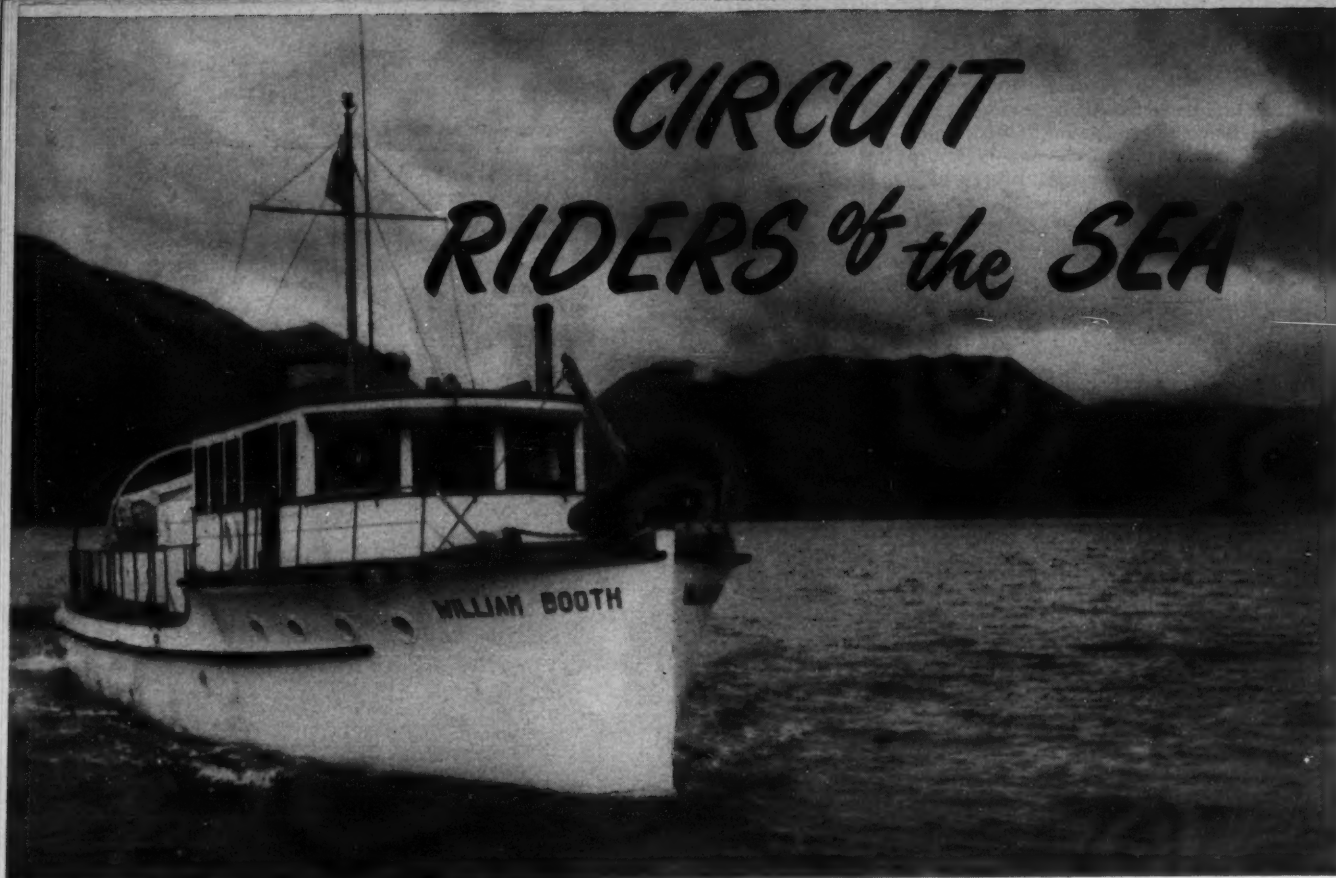
a neighbor comes through in the pinch and supplies a haven until things straighten out back home. But there are hundreds of thousands of other children for whom no relative, no friend, no neighbor comes forward.

HALF of these boys and girls are placed in other people's homes through the foster-parent plan. The others are "on the street," in institutions, or in so-called "shelters"—ranging from modern dormitories to makeshift quarters—wherever desperate public officials can cram them. Perfectly well babies languish in hospital wards, guiltless children find themselves in jail—all because emergencies hit their homes and they have nobody to turn to, no place else to go even for a little while.

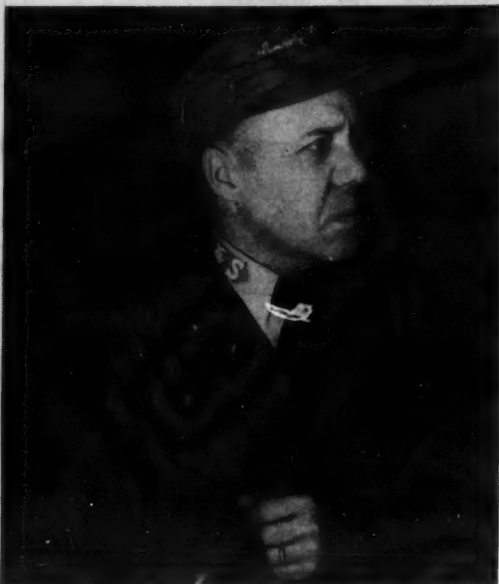
Visiting one of these child catch-alls recently, I was instantly surrounded and besieged. Cries of "Pick me up!"

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CIRCUIT RIDERS of the SEA



Left: Major Eric Newbould at the wheel of the "William Booth" (above).



WE HAD been at sea for about four hours when I began to get really seasick. Standing on the deck of this 60-foot motor boat, I was trying to get some pictures of the ice-cold spray that burst over the bows every time the vessel's blunt nose dipped in the heavy seas, when the scenery started spinning. "It'll pass in a minute," I thought grimly, closing my eyes and wishing I were back in New York or at least on dry land.

The pilot-house door opened and a hand pulled me inside. "You'd better stand in here for a while," said Major Eric Newbould. "Otherwise you'll lose

that camera in the sea—and maybe go in after it yourself."

"I'm not sick," I protested.

"Maybe not," Eric Newbould smiled, "but you've got on a green shirt and I can't tell where the shirt ends and your neck begins!"

So I took his advice and gulped air for a while. Pretty soon the nausea passed and I felt better. I sat down on a combination bunk-seat and started asking questions.

This 10,000-mile trip all came about because I'd heard that the Salvation Army has a "navy" in Alaska. Yes sir, a navy. I'd run up against the Army be-

Left below: Richard Newton sits at the wheel while Major Newbould scans the horizon. Right below: Mrs. Newbould goes ashore at an Alaskan village.



To serve a parish like Alaska, the Salvation Army had to take to the sea, and the Army's little "navy" is doing a badly needed job for the Kingdom up there

By THORP McCLUSKY

PHOTOGRAPHS BY THE AUTHOR

fore—beating the drum on street-corners, straightening out derelicts on skid row, Johnny-and-Jennie-on-the-spot whenever and wherever disaster strikes. I knew the militant men and women in uniform would go anywhere there was need and the Lord said "Go!" But the idea of a Salvation navy—that was a new one.

What would God's "Army" want with a navy? Obviously because sea-borne soldiers, as well as ground forces, are needed! On this voyage I learned how badly they are needed, and how thrillingly these Salvationists fill that need.

Alaska is shaped like a giant pan, with the "handle" running for hundreds of miles along the southern coast and including countless islands off the coast. Here are the great fishing fleets, which go out from towns with fabulous names like Juneau (the capital), Hoonah, Tenakee, Sitka, Angoon, Kake, Petersburg, Wrangell, Klawock, Saxman, Ketchikan, Metlakatla and other villages so tiny they appear on few maps. The 40,000 population is about two-thirds white, one-third Thlingit Indian.

The Salvation Army maintains "corps" (local parishes) in each of the twelve towns named, visits many others. Except by air or sea, there is absolutely no transportation between these communities. They are separated by vast seas, bays, fiords, or by towering, snow-capped mountains. The smaller villages have no passenger-boat service at all; many of the larger places only fortnightly. And the cost

of airplane travel—to poor missionaries—is out of the question.

Yet the Army must conduct evangelical services, perform marriages, baptisms and burials, convey aid to the needy, conduct administrative affairs, and even transport freight and many passengers—both official and unofficial—throughout its oceanic parish. There is no question that the need today for militant religion in Alaska is greater than ever before. Whites are pouring into the region, many of them adventurers or worse. A new generation of native Indian youth is adopting the white man's vices without observing his restraints. The old natives and whites who for decades have constituted the backbone of the tiny local corps are dying out. The danger was acute that the isolated congregations would wither and perish from lack of communication.

TRUST the Salvationists to do something about it! They always have.

So I flew to Juneau, and now I was aboard the little ship—the *William Booth*, named in honor of the Army's founder. For seven days I was to sail with the "circuit riders of the sea," travel hundreds of miles through the most magnificently beautiful waterways on this planet, find out what this boat did and why.

At the wheel, Major Newbould peered ahead through the spray-drenched pilot-house windows as the *William Booth* slogged along at a steady 10 knots an hour. The deck vibrated slightly underfoot; there was a

At the binnacle of the "William Booth," Major and Mrs. Newbould offer thanks to God for a safe voyage. Prayer is also made before setting out on a trip.

constant muffled roar from the two powerful 250-horsepower diesel engines directly beneath the pilot-house. Newbould is a stocky, vital man of 46, with a flashing, boyish smile. He was dressed in a heavy mackinaw and the GI pants, shirt and tie he had worn as a chaplain during World War II.

"If this navy has an 'admiral,' I guess I'm it," Eric admitted. "But actually the skipper is Hank Lorentzen here; he does most of the work."

Henry Lorentzen bowed, grimacing humorously. His dungarees and sweat-shirt were black with grease and oil; the stuff was even in his sandy-red hair. He had been repairing one of the ship's nineteen electric motors, and now he opened a hatch and let his slim, six-foot length down into the engine room. Eric Newbould chuckled.

"We're the world's champion amateur crew," he said. "When we got this boat, in 1947, all I knew about sailing was how to read a chart. I'd learned that as a Boy Scout! Henry was handy with a paint-brush and a

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Mrs. Newbould is in the forefront of the parade through Tenakee to a song-and-worship service at the village hall.

Major Newbould, Divisional Commander, commissions local officers—one white, one native—at an Alaskan village.





The Rock that

or a chance meeting on the street. All these are used by God who keeps watch over His own.

Memories—they come surging back into the heart to make it clean again . . . or to accuse it. Yes, to some it is music, or a song. To others it is a picture or the face of a friend. *But to Simon Peter it was the crowing of a cock.*

He had seen the last flickering torch disappear around the turn of the path that would wound down hill. Only once in a while could the lights of the procession be seen through the trees—like giant fireflies. There swept over Peter the realization that his Master had at last been captured and was marching away to die. The icy fear that gripped his heart was in startling contrast to the flaming courage with which he drew his short sword a few minutes before, for this was a different Peter.

He realized that he had blundered, and that he had been rebuked. Disappointed and puzzled, he could not understand the calm submission with which Christ permitted them to bind His hands and march Him off, as a butcher would lead an animal to the slaughter. Realizing that he stood alone in the deserted garden, Peter stumbled blindly down the trail, heedless of the twigs that lashed his face and tore at his robes.

Stumbling on down hill, instinctively hurrying to catch up with the others, and yet not anxious to get too close, he followed down to the foot of the Mount of Olives, across the brook Kedron, and back up the hill to old Jerusalem, still asleep and quiet. The procession made first for the house of Annas, into which they escorted Jesus. The heavy door creaked shut behind Him, and when Peter approached timidly, it was to find John standing there.

John persuaded the girl stationed at the door to let them in, and as they slipped past her, she scrutinized Peter and said to him: "Art not thou also one of this man's disciples?"

He said: "I am not."

Perhaps she felt that she could speak to Peter. Perhaps she felt sorry for him,

seeing the hurt, wounded look in his eyes and the pain in his face. Who knows what was in her mind? Perhaps she had seen the Master as they led Him in, and felt the irresistible attraction of the Great Galilean.

PERHAPS in that brief moment, as they had crowded past her, He had looked at her. If He had, then something may have happened to her, within her own heart. Her faith might have been born, a fire kindled by the spark the winds of strange circumstance had blown from the altar fires in the heart of the Son of God.

Perhaps she wanted to ask Peter more about the Master. Perhaps she would have said, had Peter acknowledged Him: "Tell me the sound of His voice. Is it low and sweet, vibrant? Tell me of some of His miracles. Tell me how you are sure He is the Messiah. What is this salvation He speaks about? How can we live forever?"

Maybe these questions would have come tumbling in a torrent from her lips . . . who knows?

But whatever she meant, whatever her motive for asking the question, "Art not thou also one of this man's disciples?" Peter denied his Lord and said: "I am not."

We can only stand aghast at Peter and wonder if the strain and the shock have destroyed his memory.

Simon, surely you remember the first day you saw Him. Andrew and yourself floating the folded net. . . His shadow falling across you as you worked. Don't you remember His command, His beckoning finger, the light in His eyes as He said: "Follow me, and I will make you fishers of men?"

Peter, don't you remember? And that night when Nicodemus came into the garden looking for the Master, don't you remember how he crept in with his cloak pulled up over his face?

(Continued on page 24)

THERE are not many cities in the heart of which you may suddenly hear the crowing of a cock. One will never hear it in Times Square, at Broad and Market, at Five Points, at Woodward and Michigan Boulevard. Yet even to this day you may hear it in Jerusalem, for Jerusalem is different.

One who was visiting the Holy City was enjoying the quiet of his room when suddenly the silence was pierced by the shrill crowing of a cock, and he immediately thought of a man named Peter, for whom the trumpet of the dawn opened the floodgates of memory.

What would it do for some lonely, homesick young woman if, before the city has yawned itself into action, she were to hear the familiar bugle of the farmyard? In a tide of sudden nostalgia, she would be back again on the plains of Kansas, in the mountains of western North Carolina, among the red barns of a farm in Ohio, on the rolling green countryside of Pennsylvania or among the red clay hills of Georgia.

There is many a young man in the city, his pulse racing with the throb of jungle drums and the moan of the saxophone, intoxicated with the lure of the city and in strong temptation, who could be saved were he to hear once again on the heavy night air the lowing of homeward-driven cattle and the calls of the old farmyard.

It is in mysterious and different ways that God comes to the rescue. He has a hundred ways of plucking at a man's sleeve. He nudges some. Others He taps on the shoulder. To some it comes in music, to some in a picture, a story

Christ paused on the stair, and looked down over the rail—right into the very soul of Peter.

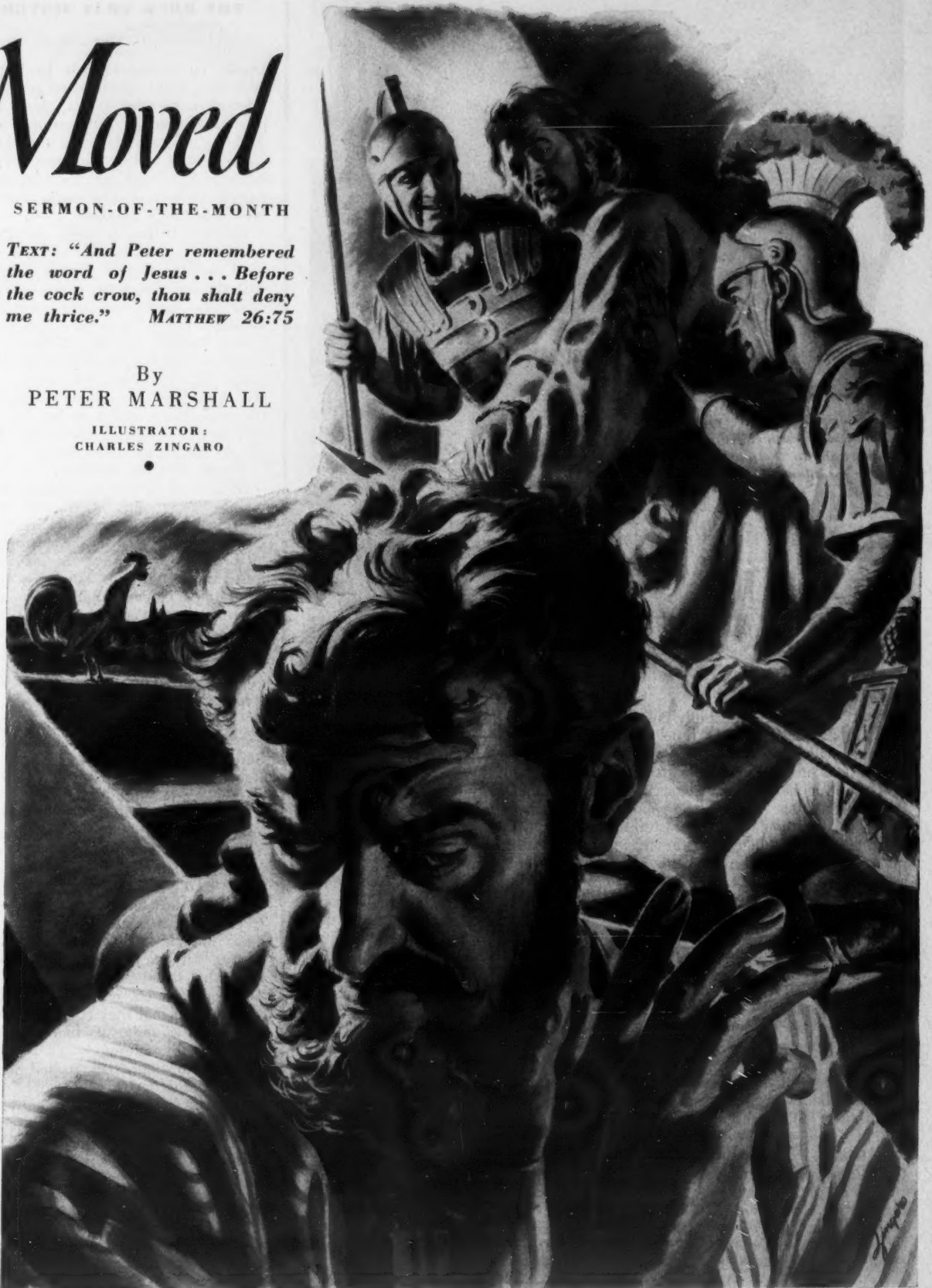
Moved

SERMON-OF-THE-MONTH

TEXT: "And Peter remembered the word of Jesus . . . Before the cock crow, thou shalt deny me thrice." MATTHEW 26:75

By
PETER MARSHALL

ILLUSTRATOR:
CHARLES ZINGARO





Every evening, after supper, the Whelans of Westport, Conn., use the Biblegraph to help them answer knotty problems, afford guidance.

MORE THAN JUST A GADGET

THE heartwarming family custom of spending a little time each evening with the Bible is receiving tremendous impetus with the introduction of an ingenious dial selector guide that encourages wider and more thoughtful reading of the Scriptures.

Called the "Biblegraph," the inexpensive plastic instrument provides answers to the thirty-six most common and troublesome problems of everyday life through specific references to passages in the Bible which deal with these problems. A different passage is given for every day in the week and a total of over 250 references are packed into the plastic dials. Many questions are inter-related so that the reader is given an immense selection of references.

Copyrighted by an interested layman, the idea was developed with the enthusiastic collaboration of churchmen of the several creeds in the belief that today, more than ever before, there is universal need for the guidance and comfort that only the Bible can provide. The device, said to be the most practical and compact Scripture reference in existence, immediately became so popular with the inventor's friends and neighbors that The Broth-

erhood Press, Greens Farms, Connecticut, soon started printing and selling it, at a dollar, by mail.

Typical of thousands of American families now using the Biblegraph as the focal point of bed-time get-togethers, is that of William Miller Whelan of Westport, Connecticut. Every evening after supper Mr. Whelan and his wife, Mildred, sit down with their daughters, Anne, 17, Mary, 15, and Louise, 9, for a heart-to-heart talk about the day's problems. "Mill," as his friends affectionately call him, turns the Biblegraph dial to some specific problem such as "Do little annoyances get you down?" while the family look up the reference in the two family Bibles. After reading the passage, the entire group participate in a discussion of its significance. Mr. Whelan says that by ironing out many a rough spot in daily living, this little informal ceremony knits his happy family ever closer together.

In these uncertain, frightening times, churchmen feel that the Biblegraph supplies a long-standing need for increased reading of the Scriptures as well as an immediate aid to troubled people seeking a solution of their daily problems.

THE ROCK THAT MOVED

(Continued from page 22)

Don't you remember how he frightened you, and how the Lord and Nicodemus talked for hours about the promises? Don't you remember the wedding in Cana where He turned the water into wine? Do you remember the music of His laugh and the Samaritan woman at Sychar? Don't you remember these things, Simon?

And now, they brought the Lord from Annas to Caiaphas, and the soldiers and the temple guards mingled with the servants in the courtyard. Because the night was cold, they had kindled a fire in the brazier, and Peter joined himself to the group, and stretching out his hands warmed himself at their fire. Peter was glad to join the hangers-on huddled round the blaze, for the morning air bit sharply, and he found himself shivering. . . It was a kindly glow of warmth.

Coarse laughter greeted every joke and they discussed the things such people talk about: the coming cock-fight in Jerusalem, the new dancing girl in the court of Herod, the prowess of the garrison's drivers, the gambling losses of their friends, the latest news from Rome. Peter was not paying much attention to their conversation until one of the soldiers nudged him and said: "Thou art also of them."

And Peter said, for the second time: "Man, I am not."

Peter, you must remember . . . surely . . . it must be that you are afraid. Your brave heart must have turned to water. Surely you cannot have forgotten. . . Remember the night He came walking on the water, and you tried it, and were walking, like the Master, until your courage left, your faith gave way? Simon, has your courage left you again? Ah, Simon, you spoke so bravely . . . and now here you are.

For the next hour or so they merely waited. What was taking them so long? They little knew the difficulty of getting witnesses to agree. They little knew that sleepless men, with tempers raw and irritated, were trying to find some reason that they could submit to Pilate that would justify their demands for the death of Jesus.

After an hour had passed, there joined the group a soldier who had come out of the palace. As he greeted his friends in the circle, his eye fell on Peter. He scrutinized him very carefully, and Peter, feeling the examination of the newcomer, looked round as the soldier asked: "Did not I see thee in the garden with Him?"

One of his friends joined in: "Certainly—he's one of the Galileans. Just listen to his accent."

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I Smashed my "GLASS CRUTCH"

Son of a preacher, this well-known radio announcer tells how, with the help of God, he overcame alcoholism

By NORMAN BROKENSHIRE

IT IS not possible to know how many people listen to my voice as I go on the air thirteen times a week, but of some I can be certain. My mother listens intently, and I imagine she pictures the mischievous boy she raised—and silently wonders. My wife listens, and the warmth in her heart tells her that the years of trial and hardship are over, that her long-suffering loyalty was not in vain. Radio friends listen and think, "He's back—I wonder where he was all those years?"

I know where I was, and the stark terror and shame wrapped up in every shattering memory keeps my soul on its knees. God was patient with me. He knocked too long before I let Him have a go at saving me from myself. But then much of the time I did not even hear the knocks. I was too dead-drunk.

It was in 1924 that I entered radio and began to make friends of people I had never seen. Hunched over their crystal sets, attentive to every vibration of the earphones, these new friends heard a voice that told them, "Here is a fellow who loves life and enjoys every minute of it!"

I did love life. It was sweet, and I had been given a good start. My father was a minister. We lived in the manse of various churches in Canada and the United States. Those early religious impressions that I thought, when I went

out into the world, had dosed me to immunity, would one day be the only spar I could snatch at in a sea of despair.

As my popularity grew in radio, so did my working schedule and my responsibilities. My work usually started at about 8:30 or 9:00 in the morning. I had time off during the afternoon, then in the evening handled the dance bands and other out-of-studio broadcasts. At 1:30 to 2:00 in the morning I'd sign the station off and go home. These were Prohibition days, when the late night spots were likely to be glorified speakeasies. In the early twenties, life in the big city took on a roaring sound: flappers and flasks, jazz bands and jingling cash registers, and withal a certain abandon that made the new generation look mighty hopeless to worried parents.

This was the setting in which I began to play a part that grew in splendor until, one sunny July afternoon in 1932, I was crowned "King of Announcers" in Bryant Park grandstand. While thousands of cheering New Yorkers made hubbub and cameras clicked, Mayor James J. Walker placed the crown on my head and put the loving cup in my arms.

It was a great day—and yet, less than a year later, I was to disappear from big-time radio. No fanfare this time. Just a notice, "Your services are no longer required."

In those days the word "alcoholic" had not come into popular usage. A man who drank too much was a "drunk," and a man who let drinking interfere with his business was just a fool. And I was a fool.

As I look back upon it, I cannot say just at what point I became an alcoholic. This I do know: drinking robbed me of almost all true happiness, even in the height of my popularity, and went on to drive me out of radio completely. Month after month, my miserable days were spent in trying to run away from myself.

IT WOULD be easy to say that I, a preacher's son, brought up in the best possible fashion, acquired bad habits because I was thrown among bad companions. But it's not as easy as that. I believe I was an alcoholic long before I took my first drink. I was one of a class of people who, mentally and physically, are completely allergic to alcohol. And I am absolutely sure that the reason the disease called alcoholism is so difficult to diagnose and so hard to cure lies in the fact that it is a combination of mental and spiritual and physical illness. This is what makes it hard to explain to nice, normal people.

I am not going to put down here the sorrowful episodes of years of disgrace and ignominy—they are common to all

(Continued on page 30)



The Pied Piper

By HUGH B. CAVE

ILLUSTRATOR: JO KOTULA

WITH grudging admiration Mr. Kendrick, the resident district officer, said bluntly, "If I were to call you a fool, Mrs. Vernon, it would be an understatement. You're the biggest kind of fool, thrice over!"

The young wife of the Reverend Tom Vernon turned with outstretched hand on the station pier. She was smiling, and when she smiled she was even prettier than usual. Posed there against river and jungle, with New Guinea's misty peaks looming behind her in the distance, she struck Mr. Kendrick as quite the loveliest thing—and the most over-confident—that he had seen in all his years of government service.

"Don't fret," she said. "I'll get there."

"And wish you hadn't," grumbled Mr. Kendrick, shaking his head, "if what we've heard is true."

"Nonsense. You know you don't believe it."

Mr. Kendrick grunted as he watched her step into the dugout canoe. Believe it? Unhappily he did. From bitter experience he knew how thin was the crust of civilization on which he stood.

The tales that drifted down this dark river of his were many, and to some of them he paid little attention. But when the tales dealt with trouble in the village of Asangai, he never doubted. Asangai was the home of the most cantankerous native headmen in the territory. Periodically old Woli undertook to remind his people that the river belonged to *them*, and that white men, for all their missions and government stations, were only intruders.

But Mary Vernon was going upriver, past Asangai, to her husband—Mr. Kendrick knew that, too. Tom Vernon had waited patiently for the things which yesterday had come from the coast, four days away, on the station launch. That pathetic little collection of books, papers, crayons, phonograph records, and the like, was sorely needed at the mission, and it was Mary's duty to get the stuff there.

So she said. Actually she was going because Tom Vernon was in danger and she was determined to face it at his side. She was that sort. Mr. Kendrick was not fooled in the least.

"Well," he grumbled, "good luck." Then he watched the big canoe, laden with mission goods and manned by four of his own station boys, go gliding upstream, and a little shiver of apprehension shook him as, in his mind, he measured the distance to the mission.

Forty long miles of loneliness confronted the girl. Forty miles of Stone Age superstition and sorcery. Forty miles of danger without a restraining white hand. With Asangai to get by.

His face a thundercloud, Mr. Kendrick strode back up to the house.

He thought about the girl and her husband all day, while struggling with his monthly report. They were, of course, the biggest sort of fools even to think of establishing a mission in such an isolated place. What did they

know about New Guinea? Nothing! And all this talk about the new approach, the new ways of doing things . . . this talk of brotherhood . . .

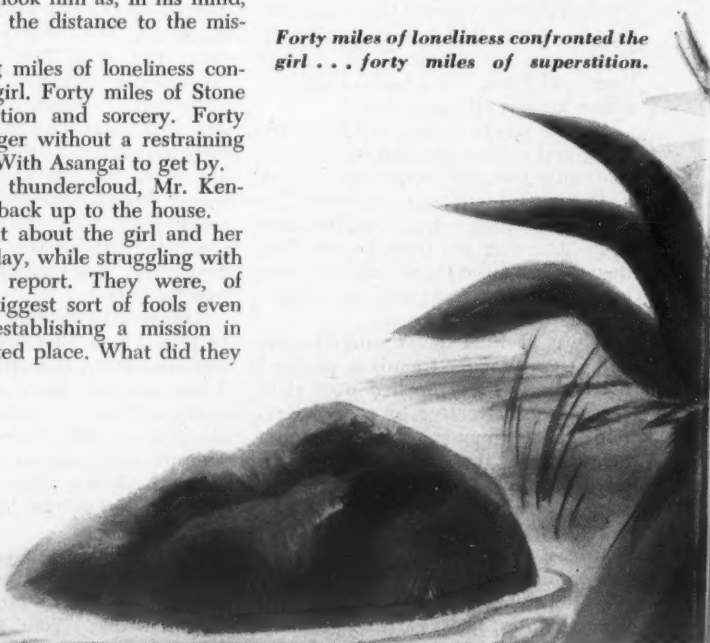
"Fools!" Mr. Kendrick muttered. "They'll pay for it with their lives!"

At midnight he heard the drums.

He was just going to bed when the sound reached him. Rising, he paced to the end of the veranda and stood listening, his face pale under the scars of old mosquito bites. The sound was faint, like distant thunder in the mountains. When he was sure it came from Asangai, he swung about and raised his voice in a shout.

HALF an hour later he was on his way upriver, a revolver strapped to his side and his gaze fixed grimly on the dark-skinned boys who paddled.

Forty miles of loneliness confronted the girl . . . forty miles of superstition.



of ASANGAI

Had anyone told Mr. Kendrick that he would be traveling up the river in the dark, risking collision with drifting deadwood or an upset in the treacherous currents just to extricate a pair of fools from trouble of their own making, he would have exploded. Missionaries, he felt, were an excellent institution when experienced government men smoothed the way for them. In a region such as this, where the government maintained only token control, about all a missionary could hope to do was pry the cap off the volcano. Mr. Kendrick did not relish the thought of having to put the cap back on.

(Continued on the next page)



About Those COLD CURES

By WILLIAM L. COLZE, M. D.

THE sniffles are well on their way to becoming a billion-dollar business, thanks to antihistamines, the Food and Drug Administration, and eager-beaver pharmaceutical houses. Not since "ammoniated" tooth powder hit the stands have so many full-page newspaper ads and giant catch lines trumpeted the potency of a new drug discovery. With Spring and its attendant epidemic of colds in the air, the problem is increasingly acute now.

Actually, the "cold cures" are not especially new. They have been available for years, but only on a doctor's prescription. Now these so-called miracle pills are sold over the counter, and at least seven companies are furiously vying to accommodate the clamoring customers.

Twenty-five years ago the popular snuffle panacea for colds was a small amount of iodine dropped into a glass of milk. It was suggested by a famous German physician, Dr. Bier, and people forthwith began to drink iodine-spiked milk by the gallon. Today, not two folks out of a rational 75 could be talked into it. The point is, say anti-antihistamine medical men, if the sniveling public can be sold such a fantastic bill of goods, they will buy

anything. Cold-cure pills are so much pharmacopoeial fodder to be gobbled up and relished.

On the other hand, *pro*-antihistamine doctors believe that the new tablets really work. Each of the drugs was required to be tested before going on the market. The Great Lakes Naval Training Station gave Benadryl, forerunner of over-the-counter cures, a careful try-out. Results looked good. In Sing Sing prison 311 convicts acted as experimental controls to the vindication and glory of Neohetramine. It looked as if the drugs dropped colds in their tracks. Maybe they did. But doctors aren't unanimously sure.

While they're making up their minds it's a good idea to know some of the facts which the ads fail to mention.

No question about it, the antihistamines are power-packed pills. They'll do a lot—often more than the patient expects. When a doctor is prescribing their use he can keep some measure of guidance over the situation. But when anybody with fifty cents in his pocket and a Kleenex in his hand can walk into a drugstore and buy for himself, the patient is on his own.

But aren't the new cold cures ap-

(Continued on page 65)

PIED PIPER OF ASANGAI

(Continued from previous page)

All through that trying night the drums were audible. At daybreak Mr. Kendrick looked upstream through the mist and saw a ghostly shape bearing down on him. His boys stopped paddling. The approaching object was a boat—the same boat in which Mary Vernon had hoped to reach the mission.

Its only occupants now were the four boys who had set out with her.

White of face, Mr. Kendrick hailed them. They drew alongside. He searched their faces, noting the fear there—only partly was it fear of punishment—and then, reluctantly, he asked his questions.

When he had pieced together the answers and allowed for exaggeration, he understood pretty well what had happened. Late yesterday afternoon, after traveling upstream all day, they had made camp ashore to wait out the night. The smoke of their fire must have been seen in Asangai, or the native telegraph had been at work, for within an hour some of old Woli's warriors had paddled down to pay them a visit.

No friendly call, that. For an hour, Woli's people had sat around, covetously eyeing the canoe-load of cargo and noting, no doubt, that its owner was only a woman, unarmed. Then they departed.

AT midnight the drums in Asangai had begun to boom.

The station boys had tried to tell Mary Vernon what it meant, but she would not listen. They pleaded with her; she called them cowards. When they saw it was hopeless they unloaded the boat—she insisted on that—and left her there alone amid her precious boxes. The last they saw of her, she was kneeling there in the firelight, prying open one of the boxes.

"She's a fool!" Mr. Kendrick sputtered. "And you're a lot of white-livered cowards who can expect to be punished!" That was all the time he wasted in recriminations. Under the terrible accusation of his gaze, the frightened boys took up their paddles again and led the way upstream to the camping place. It took them only two hours to cover the whole distance they had drifted during the night. But, of course, they had been afraid of the river at night.

Mr. Kendrick stepped ashore. The girl was not there. Glumly he surveyed the camp site. The ground was a sea of mud, churned by scores of naked feet. The pile of packing cases was a heap of splinters. Nothing was left of

(Continued on page 78)

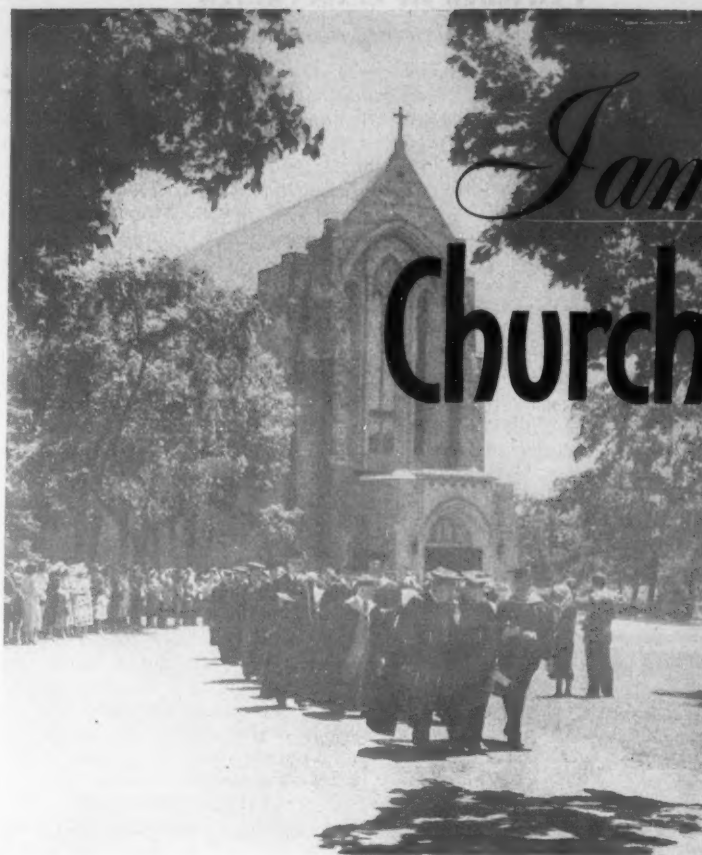


PHOTO COURTESY MUHLENBERG COLLEGE, ALLENTOWN, PA.

I am for the Church College



By **LUTHER W. YOUNGDAHL**
Governor of Minnesota

I AM a strong believer in the church college and the important function it performs in our society. It is the oldest institution of higher learning in this nation.

Our forefathers came to America in search of new opportunities to worship God, to speak their convictions, to live with dignity as free men. They were convinced that Christian higher education was essential to the perpetuation of their cherished ideals and institutions. And so they lost no time in building the first church college. They realized that leadership, inspired by Christian principles, must be trained to meet the trials of life. This conviction brought about the founding of the church college before state universities and other institutions of college rank came into being.

For three hundred years the church college has served its country well. These three centuries of achievement vindicate its right to be and prove the sound judgment of those early pioneers.

The church college stands for life's highest ideals. It is engaged in an eternal quest for the truth. It lays emphasis upon genuine scholarship, upon the discipline of thorough study. It sends its sons and daughters forth with vision and spiritual power to see them through life's darkest hours. From its halls and classrooms and chapels have come Presidents, governors, legislators, judges, educators in greater proportion than from any other single source. Upon it the church depends for its preachers, its teachers, its missionaries—all its leaders. Without it, the work of the church could not go on.

Never before has the important place

Gov. Youngdahl's forceful dissertation on the church college is especially apropos this month in light of the observance, on April 23, of the first National Christian College Day. Theme is: "The Church of Tomorrow on the Campus of Today."

which Christian education occupies in the life of the nation been so apparent as it is today. Amidst the chaos, confusion, uncertainty and fear of the world, there is need for clear thinking and plain speaking. It must come from leaders who are honest, unselfish, courageous and dedicated to the service of God and fellow men.

What we need today is not only intellectual literacy, but social, civic, moral, spiritual literacy as well. Too much of our higher education in these past years has been concerned with training competent technicians, in supplying facts and more facts. It has worshipped the false god of success. It has handed its graduates a diploma and sent them out to pursue selfish goals in a mean and petty scramble for individual gain and advantage. Its measures of success have been the bank account, the size of one's home, the cost of one's automobile, the membership in an exclusive club. It has failed to instill any social consciousness or any

(Continued on page 66)

How a lucky Accident Made Me HEAR AGAIN!



No Button Shows In Ear!

"My hearing loss used to make me terribly unhappy. Then one day, by a lucky accident, I discovered how to hear again from a little book. Now, thanks to a tiny electronic miracle, I hear with startling clarity! And thanks to a transparent, almost invisible device, no button shows in my ear."

Mail coupon for your FREE copy of this valuable book that tells how you, too, may HEAR AGAIN! Do it today!

Beltone
SYMPHONETTE

MONO-PAC
One-Unit Hearing Aid

BELTONE
HEARING AID CO.

Dept. CH-4
1450 W. 19th St., Chicago 8, Ill.

Send For
FREE BOOK



Beltone Hearing Aid Co., Dept. CH-4
1450 West 19th St., Chicago 8, Ill.

Please send me, without obligation, your valuable FREE book that tells how deaf can HEAR AGAIN without a button showing in the ear.

Name.....
Address.....
Town.....State.....

- ☐ To help a boy or girl chart a happy and successful life;
- ☐ To help bring peace of mind to a dear one sorely troubled;
- ☐ To delight the soul of one who loves the Bible but has never owned an Oxford:

*Give an
Oxford Bible
at Easter*

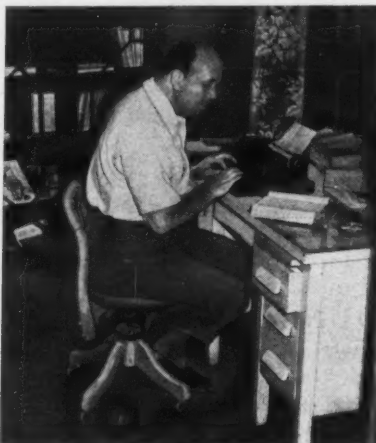
America's Gift Bible since 1675
\$1.65 to \$250.00

I SMASHED MY GLASS CRUTCH

(Continued from page 25)

alcoholics. If you have seen "Lost Week End" or "Crack Up," if you have read "The Glass Crutch" and other stories of drunkards, you can believe that they are not exaggerated. Rather, they do not tell the whole horror of the drugged mind and the exhausted body.

But perhaps I can give you some insight into the devouring cycle that repeats itself over and over again, a cycle which the alcoholic comes to know by heart, step by step, to the day, almost to the minute—and yet, over which he, for the time, has no control. Like myself, perhaps he has taken the Keeley Cure, been to Green Hill and other sanitariums where "cures" are given. Although he comes out healthy and hopeful, it is not long before he starts the same old routine. Slow, and to a degree controlled at first, then faster and faster he whirls in the hellish spiral until there is no fight left. One day he sinks down exhausted—in a doorway, a



Mr. Brokenshire busy at a script.

hospital ward, or, if he is lucky, in his own bed.

Let's start a few days after he gets up and around again. He feels good, has lost a few pounds, and thinks, "Fine . . . I was eating too much anyway." Now he'll go "on the wagon"—never take another drink. He'll make up for the awful things he's said and done, if they'll only give him this one more chance!

And he does feel pretty good—like a drowning man must feel when the water has been pumped out of his lungs and he has had time to realize that he has been saved. Long, patient days of nursing have given him a little added strength. And those close to him have persuaded him that everything will be all right. They have covered up a lot of indiscretions, made excuses, and now he is on his feet. He still has the job, and a complete set of wonderful resolutions.

As the days pass and he finds that he is accepted again and that his new way of life is making everyone happy, his step is light and his hopes are high. But all too soon the hours of great buoyancy and new horizons become just the daily grind. The great resolutions don't seem to be necessary any more.

Then the day comes when he takes another drink. No alcoholic can tell you exactly why he takes it. Maybe he becomes very sad, maybe he's too happy. Perhaps he wants to prove that he is a normal man among men, and if John can take a cocktail before dinner, so can he. But that "allergy" remains.

If it's at a dinner party, while the others are nursing their first cocktail, he's made an excuse to leave the table, and at a hidden bar or next door, he takes a couple of fast ones because he can't dawdle over a drink. Then, when the party breaks up, he doesn't call it a day like the rest, because now his world is bright. He no longer lives in reality. That first drink made the change, not only physical but mental. He has broken his vow that he would stay away from liquor. He has broken his promise to himself and his friends. His conscience is bothering him. He must cover it up, quiet it. That's why the two extra drinks while his friends are talking and laughing. He knows they'll talk about him, too—"Hope we haven't started him off again," they'll say. But he'll show them. He knows what he's doing this time!

The party is over, the rest are on their way home. They have a big day tomorrow. This occurs to him too, but like that first jab of conscience, this also must be covered up. Let's forget about it—just a couple more in a side-street bar where there's nobody he knows. Four or five drinks later, he's hit up an acquaintance. He's slapping him on the back—things are going great. He's incensed when the bartender suggests he's had enough. Even when this new-found friend sneaks away, he doesn't realize that he's pretty sloppy and much too noisy. They're all crazy! Down the street there's a nice spot . . .

And somewhere during the night the curtain drops—blackout! Habit and reaction or a helpful taxi driver or maybe a policeman gets him home. He is put to bed while the hearts of those who care for him die a little more.

After a heavy, restless sleep, he gets up, refusing to look back or ahead. He has one thought only, to get out to where, without criticism, he can have just a couple of drinks to stop the cold sweat on his forehead and the trembling in his hands. Just a couple of drinks will fix him up—and they do. Now he can go to work. He can cover

(Continued on page 62)



The first surprise—*New KIX*...an extra delicious corn cereal

Everyone takes a new interest in breakfast when you serve big bowls brimming with KIX. These delicate, crunchy corn puffs are tinier now, more tender than ever. They stay deliciously crisp in

milk or cream—even to the last tasty spoonful. And they're full of that keen corn flavor that's loved by grownups and children alike. One taste and you'll want more. Try *New KIX* tomorrow.

The second surprise—a valuable silverware coupon



You'll be delighted at how quickly you can collect an entire set of beautiful Queen Bess Pattern Silverware in Tudor Plate by Oneida Community Silversmiths just by saving the coupons from KIX and many other General Mills' Products.

The Queen Bess pattern is so delicate and lovely you'll want to make it your "Sunday best", yet it's reinforced at the areas of greatest wear to stand years and years of daily use. Start now to collect an entire set of this fine silver!

Look for the "Silver Lining" in these pantry favorites from General Mills. Save the coupons from: KIX, WHEATIES, CHEERIOS, BETTY CROCKER CEREAL TRAY, GOLD MEDAL ENRICHED FLOUR, SOFTASILK CAKE FLOUR, BISQUICK, BETTY CROCKER SOUPS, PYE-QUICK, CRUSTQUICK, BETTY CROCKER CAKE MIXES. Higher value coupons come in larger sacks of Gold Medal "Kitchen-tested" Enriched Flour (see below).

General Mills

10 LB. SACK— 2 COUPON VALUE • 50 LB. SACK—20 COUPON VALUE
25 LB. SACK—10 COUPON VALUE • 100 LB. SACK—40 COUPON VALUE

● AN OPEN LETTER TO THE MOTION PICTURE INDUSTRY

Gentlemen, it's

THIS is a letter we've been mulling over for a long time. We've put off writing it only because we hoped we were wrong, and that what we thought we saw as a trend was actually only an isolated misstep. But now that the whole world has witnessed the disgraceful Ingrid Bergman-Roberto Rossellini affair, and your own inept if not morally reprehensible handling of it, the writing of this letter becomes imperative.

What is that trend we have thought we detected, and which seems now confirmed? It is the drift toward an attitude on your part, in some quarters even an entrenched dogma of your industry, which we believe to be as fundamentally unsound as it is grossly evil. It is that attitude which seems to say—baldly, cynically and without apology: "American people are essentially dirty-minded. The private lives of film actors and actresses are interesting to the public only when they involve uninhibited living. Because the average man and woman find themselves hindered by social restraints from kicking up their heels, they love to live vicariously in the lives of the stars. The morals of our stars not only don't count, but their immorality can, by smart exploitation, be turned into

substantial profit for all of us!"

Now don't tell us we've just dreamed up that estimate of your attitude, gentlemen! In a discussion the other day with one of your top executives—a vice president in charge of publicity, advertising and exploitation for one of the largest distributors in your business—we heard almost those very words. And this executive assured us that his thinking is representative.

If that is so, gentlemen, you're wrong—tragically wrong!

YOU in the industry have recently professed great mystification over falling business at the box-office. You've chosen to blame this condition on a number of things—the competition of television, the inequity of high taxes on tickets, foreign market troubles, etc. It seems never to have occurred to you that the movie-going public may be staying away because of (a) the paucity of really worthwhile pictures and (b) widespread and rising disgust with some of your stars' public behavior and your own inaction as regards it.

The one has produced indifference, but the other has produced indignation. And of the two, gentlemen, experience should have taught you to

fear indignation most. Are your memories so short? Don't you remember how close your industry came to disaster a quarter century ago? Then, frightened out of your wits by the prospect of Federal censorship and the actuality of great rolls of unsold tickets, you did something about it. You established your own policing agency, the Hays Office, and begged Mr. Hays and his associates to make you behave.

For years the Hays Office did a good job. The estimable Mr. Hays made you abide by the Production Code, and you began to thrive again. You learned that pictures *could* be both clean and entertaining, aesthetically as well as ethically, and your stars either lived more uprightly or you were smart enough to keep their defiances of moral law off the front page.

It became standard procedure that when picture people turned up in ugly news stories they suddenly and unceremoniously found themselves out-of-work nonentities. When an actor made a public fool or scoundrel of himself, his studio and all others dropped him like the soiled and malodorous baggage he was. Don't you remember Roscoe (Fatty) Arbuckle, gentlemen? And Mary Miles Minter?

But lately things have slipped badly. Now a Robert Mitchum can spend his off-the-screen time in a marijuana den, sneer at his accusers, get thrown into prison—and emerge a trumpeted hero. Now an Errol Flynn can flaunt his misdoings in the face of the public, go to court on a statutory rape charge—and your exploitation people work themselves into a lather trying to elevate him as an idol for bobby-soxers. Now a Robert Walker can get himself involved in a series of disgraceful drunken brawls—and you don't bother even to rebuke him. Now a Rita Hayworth can gallivant for months across Europe with a married man while you publicize to the limit her pictures and attempt to make her goings-on with the Aly Khan an idyl of love.

And now an Ingrid Bergman can forsake her innocent daughter and fine husband, go to an Italian isle and engage in grossest adultery with her married director, bear an illegitimate son, and out of this sordid affair the two defiers of the moral law bring out a film whose very title is a reminder of



Mary Miles Minter was never allowed back after involvement in a messy murder.

Roscoe (Fatty) Arbuckle was barred permanently from films after public scandal.

Up to You!

this mess—and what do you do? Endeavor by the gaudiest exploitation to make capital out of it! And then, after the picture has been out a week, you chortle in the public press that “despite the objections of church groups” and others you consider bluenoses, and despite the admitted inferiority of the film, you made your “smart exploitation” pay off!

This completely crass and conscienceless attempt to reap box-office benefits from so tawdry an affair is a slap in the face for decent Americans, and we prophesy that you will in time, if you have not already, come to regard your treatment of it as a blunder of the first magnitude.

But even more than just the blunder, it is the thinking behind such exploitation that is so grossly insulting to the American public! It says to all of us: “Here is what Hollywood thinks of us, its customers; here is the kind of people movie moguls think we are.”

Moreover, this and all other recent exploitations of your morally loose stars is an unforgivable insult to the many fine and decent people in Hollywood who are fighting against great odds to reflect credit on the movie colony. We’ve insisted all along that Hollywood, so far from being a cesspool of sin and vice, is comprised for the most part of sincere, hard-working, decent people.

Gentlemen, you haven’t helped us much in putting this truth across! Instead you allow the hopheads, the drunks, the wife-traders, the reefer-smokers and flagrant philanderers to represent the colony. We insist that this is stupid showmanship, to say nothing of putrid morals!

We know of no other business—whether in the industrial, professional or recreational field—whose policy-makers would dare to descend to the stupidity of exploiting the moral turpitude of its representatives. Even in the realm of professional sports, when an individual offends against the basic decencies he is promptly scuttled. And when a business exists, as does yours, on the good will of its public and upon the public’s opinions of those whom you want to make into heroes and idols of youth, the offense becomes doubly defamatory to accepted decencies.

(Continued on the next page)

Bergman and Rossellini awaiting the birth of their illegitimate baby in Italy. (Below) Mitchum, “reefer” smoker, unrepentant in jail.



Flynn, on trial for rape, melancholically plays solitaire while his studio flagrantly plugs him as teenster’s idol.



(Above) Robt. Walker, in prison as drunk, snarled at photographers; later repented. (Right) Rita Hayworth and her Aly Khan flaunted their affair across Europe, finally were wed and had “card” baby.



A LITTLE BROTHER IN INDIA



BLIND AND A BEGGAR

Will you help to keep children like these from life-long despair?

Among the 2,000,000 blind in India pitifully few know the blessings of Christ's love. Cursed by superstition and neglect they sit idly at home or along the highways begging.

Will you help to bring to such as these the light and hope of Christian faith?

The **John Milton Society for the Blind** is the officially designated agency of United Protestantism serving the religious needs of blind children and adults in America and throughout the world. Helen Keller is its crusading president. In its spiritual ministry overseas it works through Christian nationals and missionaries.

To all who appreciate the blessings of sight and count it a privilege to help in giving spiritual strength to the blind this Society presents a challenging opportunity.

YOUR HELP IS NEEDED NOW

"There is no more beautiful way to thank God for one's sight than to extend a helping hand to those in the dark."
Helen Keller.

John Milton Society for the Blind

156 Fifth Avenue
New York 10, N. Y.

In gratitude for my sight, I gladly enclose \$..... to be used in your Christian World Service to the Blind.

Name.....

Address.....

Don't reply that you are entertainers, not teachers of manners and morals. You are both. The very nature of your business makes you that. On occasion, when it was to your advantage to do so, you have stressed this point. It has been your great strength, and at various times, as during the war, you have demonstrated how well you can instruct and influence. As of now, it is your great weakness.

And don't repeat to us the old canard that the motion picture is an art, and no film should be judged by the private lives of its artists "any more than a poet's verses or a painter's canvas is judged in light of his private life." That's balderdash, gentlemen, and you know it. It is the unusual power of the motion picture that the on-looker identifies himself not only with the story but with the actors. That "identification" factor gives movies a great drawing power; it also puts on you a great responsibility.

You are well aware that adolescents, and some foolish adults, make quite a game of imitating their favorite stars. You've carefully fostered that; the creation of such avid fans makes for good box-office. But when a star in his private life flaunts all the moralities, and not only is allowed by the studio to get away with it but has his peccadillos ballyhooed to the skies for the sake of box-office, can't you see what you are doing to young people too immature to look beyond superficial glamor and to appraise the actor for what he is? Can't you see how you are shaking the moral stability of youth by your tacit endorsement of infidelity, illegitimacy and moral turpitude?

The stars are not "merely private citizens," as some among you would now like to claim. They owe their high station and their high salaries to public support. And if they are unwilling to govern their lives in accordance with accepted moral standards, then let them get out—or be kicked out—of the rewards. That they have been neither expelled nor disciplined is a sign of the illness that seems to possess your business.

Who's to blame for this callous and conscienceless attitude that seems to have taken over your industry? On the surface, the immediate blame belongs to your publicity and exploitation people who, as we have pointed out, persist in their distorted view of the American public's standards. They seem not to have a goose's conception of the public mind west of Broadway or east of Hollywood and Vine.

Then your own present Code authority must bear a load of the fault. Mr. Johnston and his associates are hired by you to protect you from such misconceptions. The many Code violations we have all noticed recently seem to indicate that the Johnston Of-

fice is either sadly inept or is being prevented from exercising its duties and powers.

But principally and finally, the responsibility rests squarely upon the top-level, policy-making executives of your industry. If you have been misled by your exploitation experts or failed by your Code authority, it's your own fault. You've gambled on human flesh and human frailty; and if that human flesh fails you, then you should withdraw the picture and take your loss. You have no right to insult Christian Americans by asking us to bail you out of your foundered investment!

BUT we are not writing this letter merely to express our indignation or place blame. Like you, we have a stake in motion pictures. As long as the movies remain the tremendous influential factor they are, for either good or evil, every American has a responsibility to see that they contribute to and not detract from the best in our heritage. In a profound sense, the motion picture business is everybody's business.

Among our subscribers, as among those of most religious journals, there are some who do not approve our use of movie reviews as an editorial feature. We have the deepest respect for their convictions—and the humblest gratitude for their acceptance of our approach to your industry and its products notwithstanding their own misgivings in the matter. Thus, some years ago, we began our monthly critical analysis of current films. We believed then, and we believe now, that the motion picture is too influential a factor in American life to ignore, and that it is the duty of a magazine like ours to throw its weight toward the moral improvement of every field, whether of religion, education, entertainment, politics or whatever. We have tried, and are still trying, to be positive and not negative in our criticism. And despite your having let us down rather badly, we're still trying.

Do we have anything constructive to suggest or support? We do!

Some two years ago, an Indiana exhibitor named Joseph P. Finnerman came up with what seemed to us a common-sense proposal. According to the Finnerman plan, the Production Code would add a provision "barring employment of any erring performer until he is acquitted by legal processes, in the event a crime is formally charged, or cleared by an inquiry agency in the event the offense involves no formal charge." The Code seal would be withheld from "any film in which a player appeared who had gained notoriety prior to the production of the film." Minor offenses would be punished by an industry agency

"empowered to apply sanctions such as suspensions or fines." Future talent contracts would "incorporate suitable provisions effectuating this formula." And in a parallel resolution, "distributors seeking to capitalize on such incidents, by issuing or re-issuing films in which the misbehaving star appeared, would be reprimanded."

The Finnerman plan was applauded and enthusiastically approved by the Allied States Association, foremost exhibitors' group. That approval was given more than eighteen months ago, gentlemen, and the recommendations referred to you. Yet what have you done about it? Obviously, nothing. Thus you fly in the face of your own exhibitors as well as your public. That way, gentlemen, lies suicide.

As we write this, "Stromboli" and other Bergman films are meeting with bans and boycotts galore. All this could easily snowball into something far more serious for you. Let us make it plain that censorship, except as it be by the individual on the basis of conscience, or self-applied by an industry to protect itself against itself, is something we unalterably oppose. Federal- or state-imposed censorship, whether of movies or books or magazines or radio, is both dangerous and unAmerican. You have good reason to fear it.

But, gentlemen, you are laying yourselves wide open for the very thing you fear. Once before, faced by the threat of political censorship, you did some very fast and quite effective housecleaning.

It looks like the time has come for another clean-up. Whether you do it yourselves, or whether you wait for public indignation to roll censorship down upon you, is up to you. If you won't or can't control the public misdoings of your ambassadors of ill will, you will most assuredly get controls imposed from the outside, such is the temper of the people today.

You owe it to the American public, as well as to yourselves, to immediately announce and put into effect either the Finnerman plan or something equally effective. Powerful figures in our world are insisting upon the employment of editorial and church-group bans and boycotts against all pictures which, like "Stromboli," and whatever their technical worth, feature players whose lives are a public scandal. If you refuse to listen to constructive voices in your own industry, you may be forced to listen from other quarters to such a wholesale condemnation of your product as you have never heard. Christians have been called "the terrible meek." When aroused, their united voice is a devastating thing to hear, gentlemen!

We await your action. The next move toward decency is up to you!

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Daily Meditations

by Walter L. Moore

Saturday, April 1

READ II TIMOTHY 2:15

A YOUNG MAN came to me with this request: "I want you to teach me your religion. The Bible is too long and difficult for me to read. Teach me a prayer that I may pray every night and a formula to tell right and wrong. That will be enough." How many of us would like so to simplify Christianity! A prayer to recite and a formula to follow! Contrast that with the demands of Jesus. Eisenhower told his men on D-Day: "There is no victory at bargain prices." Our religion is as big as God and the Bible and life. There is no vest-pocket edition.

O, Christ, we accept Thee as Lord of all our lives, and enroll in Thy school to learn as long as we live. Amen.

Sunday, April 2

READ I PETER 4:12, 13

READER'S DIGEST quotes from Fulton J. Sheen a reference to the belief held by some people that every tree, when it burns, gives back the colors that went into its making. These people see in the flaming logs the red of many sunsets, the purple of early dawns, the silver of moonrise, and the sparkle of stars. "So it is with us," he adds; "what we have accepted into our hearts and made a permanent part of ourselves is given back in times of trials." Peter saw in the fiery trials through which Christians were passing not only occasion to reveal beauty of character, but also the means of closer fellowship with Christ, who suffered.

Help us, Lord, to store up within our souls day by day beauty and strength that can only be glorified by suffering. Amen.

Monday, April 3

READ PROVERBS 10:28

Hope, like a gleaming taper's light, adorns and cheers our way. —OLIVER GOLDSMITH

AMY SELWYN reports a study of women workers in a dress factory. At the end of each day some were limp with fatigue; some bright-eyed and wide-awake. All had worked the same

number of hours. It was found that most of the wide-awake ones had plans for the evening—a party or a date—and were anticipating a good time. The tired ones had nothing to look forward to.

Christians may live life on tiptoe, because of their bright prospects in life's evening.

We bless Thy name, O Christ, for the daily joy of Christian living, and for the eternal hope that sheds its light all along our way. Amen.

Tuesday, April 4

READ ACTS 28:4-6

THE BARBARIANS of Melita saw the viper clinging to the hand of Paul, the shipwrecked prisoner, and concluded that he was a murderer whom the gods would not allow to escape. When no ill effects developed they said he was a god. They were wrong in both cases. He was a man, and a very good man. Like the barbarians, we are inclined to see people, particularly men in public life, as either criminals or deities.

Teach us temperance, O God, not only in our habits but in our estimates of others. Amen.

Wednesday, April 5

READ EPHESIANS 6:7

WILLIAM STIDGER told the story of how St. Anthony prayed and read his Bible for hours every day, and in time became a very good man. But one day the Lord told him there was one man better than he. It was Conrad, the cobbler of Jerusalem. Anthony went to visit the cobbler and learn the secret of his goodness. Conrad remonstrated as to his goodness, but said: "If you wish to know what I do, I don't mind telling you. I mend shoes, and I mend every pair as if I were mending them for Jesus."

Dear Jesus, may the thought of serving Thee as we serve our fellow men give us joy and keep us diligent. Amen.

Thursday, April 6

READ MATTHEW 6:31; 9:36

A WISE MAN remarked: "The trouble with people is not that they

worry, but that they worry about the wrong things." Jesus told His hearers not to worry about some things: "Therefore take no thought, saying, 'What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?' Yet His was not a carefree spirit. "When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Is most of our worrying pagan or Christian?

Make us, O God, like our Master, who slept untroubled on a stormy sea, but prayed in agony in Gethsemane.

Friday, April 7

READ PSALMS 2:1-3

But hourly souls, sin-satisfied, mock His great love, flout His commands.

—JOHN RICHARD MORELAND

CALVARY was not only a revelation of the loving heart of God; it was the rebellion of beastly men against that God. A circus animal keeper says that gorillas become more restless and ferocious as they grow older in captivity. They seem to have a special grudge against the man who feeds and cares for them, apparently based on the idea that if the guardian can be destroyed, an escape may be made. Deep in his proud heart man foolishly rejects God that he may be free. That heart must be changed before he will love his Keeper.

Christ of Calvary, we accept part of the guilt that crucified Thee, and now lovingly call Thee "Lord." Amen.

Saturday, April 8

READ JOHN 20:25-28

Doubt is the servant of discovery.

—ROBERT WESTON

THOMAS doubted that Jesus had risen from the tomb, but he was willing to investigate. The Master met his open-minded doubt with convincing proof. Giovanni Papini set himself to arrive at a "perfect atheism," and planned to write the story of "the melancholy life of a man who wished for a moment to become God." Years of study, meditation and experience resulted in his great book, "The Life of

Christ," which is indeed the story of "God who made himself man."

Dear Lord, who didst deal gently with the doubts of honest Thomas, lead us through experience to an unshakable faith. Amen.

Sunday, April 9

READ I CORINTHIANS 15:8

PAUL'S FAITH in Christ was not based on the testimony of others, but rather on direct and deepening fellowship. On Damascus Road he asked timidly, "Who art Thou, Lord?" Later he wrote confidently, "He appeared unto me." Again he said, "To me to live is Christ." And finally, "I know whom I have believed. . . . He is able to keep . . ."

O Thou living God, Companion of all the saints and martyrs, we seek today no material blessing, but rather the infinitely greater gift of Thy fellowship. Amen.

Monday, April 10

READ ACTS 1:24, 25

MATTHIAS was chosen to fill the place that Judas never filled. Another like the traitor was not needed. A customer in a hardware store noted that Eddie, the notoriously discourteous and inefficient clerk, was out, and so the place seemed more pleasant. He remarked about it to the proprietor, who replied, "Eddie ain't just away; he don't work here no more." "Do you have anyone in mind for the vacancy?" "Nope," was the answer, "Eddie didn't leave no vacancy."

Teach us, Master, so to live that we shall fill our places well, and be missed when we are gone. Amen.

Tuesday, April 11

READ LUKE 9:26

A COMMUNIST YOUTH came to the study of a Washington, D. C., minister, disturbed by the conflict of his loyalty to his party and his loyalty to his Christian training. After a long conference the minister asked, "What do your Communist friends think about the fact that you are a Christian?" Without a moment's hesitation he replied, "I don't suppose they ever suspect it."

Master, if we have been ashamed of Thee in any company, rebuke us, forgive, and give us loyal courage. Amen.

Wednesday, April 12

READ PSALMS 5:3

Every morning lean thine arms awhile upon the windowsill of heaven, and gaze upon thy Lord. —AUTHOR UNKNOWN

THE MOTHER of a Scotch lad who was leaving home asked him to make



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her one promise. He asked what it was, but she insisted that he promise first. He agreed, and she said: "Robert, you are going into a wicked world. Begin every day with God. Close every day with God." Then she kissed him. Later, Robert Moffat said that kiss made him a missionary.

Our prayer today, O God, is not for things, but that Thou wilt guide our feet in right paths for Thy name's sake. Amen.

Thursday, April 13

READ MATTHEW 13:9

Let us put by some hour of every day for holy things. —CLINTON SCOLLARD

IN SPEAKING to a group of friends about his work habits, George Washington Carver said: "First I go into the woods and gather specimens and listen to what God has to say to me. After I have had my morning talk with God, I go to my laboratory and begin to carry out His wishes for the day. If I fail, it is my failure; and if I succeed, God's will has been done."

We remember, Father, that our Master rose up very early to commune with Thee. Remind us to begin each day with prayer. Amen.

Friday, April 14

READ ACTS 28:15

O brother man, fold to thy heart thy brother. —WHITTIER

LUKE TELLS US that when Paul saw the Christians who had come out from Rome to meet him, he thanked God and took courage. The very existence of a band of believers under the shadow of Caesar's palace was cause for gratitude. Their courage in coming to meet him, a prisoner, and their solicitude for his welfare made him rejoice. Just to see and have fellowship with courageous, warm-hearted fellow Christians anywhere is always an occasion for joy.

In a world of division and strife we thank Thee, blessed Lord, for the invisible ties that bind together those who love Thee. Amen.

Saturday, April 15

READ LUKE 9:20, 21

EVEN MATTHEW hid her away in a parenthesis in the story of the raising of the ruler's daughter. A shy, little woman with an embarrassing affliction, slipping unnoticed through the crowd. Little she knew of the Master's teaching, but she believed in His healing power. She would not address Him, but with a fluttering little hand she timidly touched His robe. Not much boldness, not much knowledge is required for us to draw near enough to feel the Saviour's healing power.

Father, we feel ourselves to be too small for Thy notice, too unworthy to call upon Thee. But we would touch the hem of Thy garment that Thy power may flow into us. In Thy name's sake. Amen.

Sunday, April 16

READ AMOS 7:12

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

—PROVERB

THE PROPHET AMOS, commanded by a loving God to rebuke and warn "my people Israel," was resented as an enemy. The priest told the king, "Amos hath conspired against thee," and they growled at the prophet, "Flee thee away into the land of Judah, and there eat bread, and prophesy." "You're on their side; let them feed you." Amos spoke against the abuse of power and in defense of the underprivileged. Today Amaziah might tell him: "Go to Russia," or "He's the enemy of our way of life."

Teach us, O God of Amos, to distinguish between the enemies who would destroy us even by flattery, and the friends who would save us, even by stinging rebuke. Amen.

Monday, April 17

READ I KINGS 19:4

Ten thousand times I've done my best and all's to do again. —A. E. HOUSMAN

EVEN THE PROPHET Elijah was the victim of discouragement. An old story tells that the devil once held an auction sale of his many instruments for getting people into his power. There were packages marked, "greed," "dishonesty," "crime," "meanness," and many others. After all were sold someone noticed one package that had not been offered for sale. When asked about it, the devil said: "That is my most powerful weapon. It is not for sale." The questioner asked, "What is it?" Satan grinned sardonically. "That package, my friend, contains 'discouragement.'"

Grant us, O Thou patient God, faith that will endure in the face of every discouragement. In Christ's name. Amen.

Tuesday, April 18

READ LUKE 8:15

A CHINESE FARMER of whom William T. Ellis writes was anxious to make his truck garden grow faster than those of his neighbors. So he pulled the plants a little higher out of the ground each morning. In that way he was ahead of his neighbors, who waited for their plants to grow. But one day he discovered that every plant had died. So foolish are we, fuming impatiently because our plants mature

slowly, our prayers are answered only in God's time, our work does not bear fruit immediately. Jesus says of people who are good soil for the gospel that they "bring forth fruit with patience."

Too often, Father, we are in a hurry when Thou art not. Teach us to renew our strength by waiting on Thee. Amen.

Wednesday, April 19

READ EXODUS 7:7

Grow old along with me! The best is yet to be.

—ROBERT BROWNING

BETWEEN THE AGES of 70 and 83 Commodore Vanderbilt added about 100 millions to his fortune. Kant at 74 wrote his "Anthropology," "Metaphysics of Ethics," and "Strife of the Faculties." Tintoretto at 74 painted the vast "Paradise," a canvas 74 feet by 30. Verdi at 74 produced his masterpiece, "Otello"; at 80, "Falstaff," and at 85, "Ave Maria," "Stabat Mater," and "Te Deum." Cato at 80 began the study of Greek. Goethe at 80 completed "Faust." Tennyson at 83 wrote "Crossing the Bar." Titian at 98 painted his historic picture, "The Battle of Lepanto." Years are not the measure of one's age. For Moses, life began at 80.

God of all ages, we thank Thee for the rich harvest of the past. May it enable us to live more fully the years that remain to us. Amen.

Thursday, April 20

READ MATTHEW 23:26

This above all: to thine own self be true, and it must follow as the day the night, thou canst not then be false to any man.

—SHAKESPEARE

HONESTY as a matter of policy is dishonest. It must be a matter of basic character. "How desperately difficult it is," says E. F. Benson, "to be honest with one's self. It is easier to be honest with others." But it is the only way. In Socrates' words, "The shortest and surest way to live with honor in the world is to be in reality what we would appear to be."

O Thou who dost see behind the shams of men, save us from the folly of trying to be one person outwardly and a different one within. Amen.

Friday, April 21

READ MATTHEW 23:25

If Jesus should come today He would say, "Tear off the masks."

—WILSON MACDONALD

A PREACHER in a mountain community remarked to a woman what a change had come over her husband since he joined the church. The wife agreed, and added, "Before, when he went visiting on Sundays, he carried his jug of corn whiskey on his shoul-

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der. Now he hides it under his coat." But Jesus scorned religion that concerned itself only with outward appearances. Real Christianity will make us more honest, rather than less so.

O Thou who art the truth, teach us to be honest with ourselves, our fellows, and with Thee. Amen.

Saturday, April 22

READ ACTS 2:46

I only pray that as I voice the message hearts may find God!—RALPH S. CUSHMAN

THE DISCIPLES continued to worship in the temple at Jerusalem even though the services were conducted by the priests who had plotted the death of Jesus. The Christians came to worship God—not the priests. At times we may be tempted to remain away from church because of dislike for or lack of confidence in the pastor. True worship is aided by sincere and able ministers, but the eyes of worshipers ought to be fixed far above and beyond the human instruments.

O God, our hearts are fixed, we will sing and give praise, even with our glory. Amen.

Sunday, April 23

READ AMOS 6:1

How hard for those in limousines to heal the hurt of man. —E. M. POTEAT

A VIVID PICTURE Amos painted of the people of the "chief of the nations" lying upon beds of ivory, stretching themselves upon their couches, eating choice lambs and calves, singing idle songs, drinking wine and anointing themselves with oil. Then comes his indictment: "They are not grieved for the affliction of Joseph." No wonder! Dr. Fosdick lists three perils that threaten the privileged man: He is almost irresistibly tempted to estimate himself on the basis of his privilege, rather than the kind of man he is inside; he finds it hard keenly to feel what is wrong with the world; and he has such a tremendous stake in the status quo that he does not want things changed.

As we thank Thee for our luxuries, we pray to be saved, O God, from their resulting pride and unsympathy. Amen.

Monday, April 24

READ LUKE 10:29

If God is thy father, man is thy brother. —LAMARTINE

CLOVIS, founder of the Frankish monarchy, looked on the rich fields across the Garonne and said, "It's a shame that these should belong to villains with a different creed from ours." Neighbors, we feel, are those who are "our kind of people." A scribe

asked Jesus for a rule to determine who is included. In the parable of the Good Samaritan Jesus told him that all people whom he can help are "our kind of people."

Dear Father of us all, in love draw us close to Thee, that we may be close to each other. Amen.

Tuesday, April 25

READ ACTS 22:21

WHEN PAUL met Christ there was created within him a great concern for people he had never seen. A little child asked the meaning of the phrase "human beings." "It means all of us," she was told. "Father, mother, brother, sister, our neighbors, everybody we know is a human being." "But," said the child, "all the people we do not know—are they human beings, too?" That is what Christ meant when He said, "all the nations."

May Thy Spirit, O God, give us fellowship with Him who took upon Himself the burden of all the world. Amen.

Wednesday, April 26

READ ACTS 9:15

IN CHOOSING the Apostle Paul to carry the gospel to other races God established a pattern he has always followed. It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scotland; a Scot who evangelized Ireland. No people ever received the gospel except at the hands of an alien. Young people who go as missionaries to foreign lands are in God's great tradition.

Breathe Thy Holy Spirit upon Thy church, O Christ, that she may be thrilled anew with Thy dream of world conquest. Amen.

Thursday, April 27

READ EXODUS 23:9

And bless the door that opens wide to stranger, as to kin.—ARTHUR GUITERMAN

TO LIVE for a while outside one's native land gives a new meaning for one to the word "foreigner." No longer is it a queer person with a funny accent, bizarre clothes, and presumably a slow brain. It is himself far from home, lonely, misunderstood, in a strange land. In time he makes friends, learns the language, and loves the people who have taken him in.

Father of us all, we pray Thy blessing upon all who are strangers among us. Teach us how, in Christ's name, to take them in. Amen.

Friday, April 28

READ LUKE 17:21

AN OLD GARDENER was showing a woman visitor through his gardens,

pointing out the lovely plants and discussing them as though they were old friends or cherished children. The woman complained rather impatiently that she was not able to grow such flowers in her garden. "No, ma'am," replied the old man, "you have to have the flowers in your heart before you can have them in your garden." So the beauties of God's kingdom of righteousness, love, and peace must blossom in our hearts before they take form in the world.

Dear Lord, may peace on earth, good will toward men be in our hearts that we may cause them to flower in our world. Amen.

Saturday, April 29

READ MATTHEW 19:22

A LITTLE BOY heard his pastor speak on stewardship. He had planned to join the church, but he told his mother: "I'm not going to join the church, because the pastor says I should give five cents of my weekly allowance of fifty cents, and I'm not going to do it." The mother asked, "Why does Daddy give you fifty cents of his money?" The boy replied, "I suppose it is because he loves me." The mother said no more. The next day the son said, "Mother, I love the Lord, and I'm going to join the church and give my money to Him."

Teach us, Lord, to worship Thee in our offerings and to enrich the life of the world with the overflow of the blessings Thou dost give us. Amen.

Sunday, April 30

READ AMOS 4:4

And help us this and every day, to live more nearly as we pray. —JOHN KEBLE

HAROLD PHILLIPS tells this story: A pious grocer who lived above his place of business would call down to his clerk: "James." "Yes, sir." "Have you watered the milk?" "Yes, sir." "Have you pumpkined the butter?" "Yes, sir." "And put chicory in the coffee?" "Yes, sir." "Then come up to worship." Amos scornfully invited the greedy oppressors of the poor and crushers of the needy: "Come to Bethel, and transgress; at Gilgal multiply transgression; bring your sacrifices every morning, and your tithes after three years."

We confess that our hands are not clean, O God. Forgive us, and help us to live more nearly as we pray. Amen.

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PARENTS BY PROXY

(Continued from page 19)

"Hold me!" "Kiss me!" came all at once. Eager children who never saw me before wouldn't let go of me.

I heard about Jerry—five years old. When a kindly person caressed him for the first time he walked around dreamily a whole day making kissing sounds. Three-year-old Albert's father is dead and his mother is ill. A healthy, curly headed little fellow, he begs every visitor: "Did you come to take me with you?"

Love is as essential for proper growth as food. One doctor made a study of six babies. All were the same weight at birth, their formulas were the same, everything was the same, except three were in hospital cots because their mothers died in childbirth, and three were in their own cribs at home. At the end of a year, each of the home infants was five to eight pounds heavier than the others! The doctor concluded that affectionate care made the difference. "It doesn't have to be his own mother's love," he added. "Just the love of an adult for a baby—the closeness, the crooning, the cuddling."

Nowadays if the mother cannot care for her baby, hospital doctors order "t.l.c."—medical chart lingo for "tender loving care"—15 minutes a day. New York Foundling Hospital has organized a "buggy brigade" of 600 women from 18 to 50. Each had to pass health and character tests and promise three-and-a-half hours a week for holding, feeding, wheeling and playing with homeless tots.

But usually there is no way to get "t.l.c." for toddlers and teensters in under-staffed shelters, and some of them grow up demonstrably blocked in intelligence and irretrievably pinched in personality. Modern institutions may fulfill all physical needs. But for the affection all normal children crave, home is the best place, a foster home the next best place.

Who are the couples who need and want foster children? They are the middle-aged, whose homes are now empty of children. They are the somewhat younger couples who ten years ago had to limit their offspring to one or two but now, in better circumstances, want to enlarge their brood. They are the childless, and the husbands and wives with one child where the mother dares not give birth again.

Some couples hesitate to apply for children because they have heard criticism of foster parents for "boarding children to make money." The facts are that foster parents are paid \$3 to \$20 a week to cover room, food and incidentals, with additional allowances for clothes and medical and dental attention. Funds for all this are provided by the real parents whenever possible,

or by religious groups or local, municipal and state agencies. Many social welfare organizations arrange extra-curricular activities for their wards—religious training, vocational guidance, music lessons. The Jewish Child Care Association of New York has a lending room of infant necessities, including carriages, high chairs, play pens. But cash payments to foster families, "always lag behind costs," says Dr. Leona Baumgartner, associate chief of the U. S. Children's Bureau.

Some would-be proxy parents fear that two sets of families will confuse children. Case after case disproves that notion. There is the little girl who crowed to her playmate, "You have only a real mother. I've got my own mother and another mother, too." Many a boy will tell you, "I have two daddies. My real daddy visits me every Sunday. The daddy found especially for me plays with me every night. I love them both."

Foster parents must meet certain specific qualifications. The religious faiths must be the same as those of the fosterlings. They must know how to care for children but also be willing to learn from the experts. They must have faith in children, trust them, and above all instill in them a feeling of security.

DESPITE the fact that it takes strength, time and work to care for fosterlings, as it does for all children, the one really hard thing is the parting—when the child goes back to his own home. One mother put it this way, "You've got to be able to give... and give up." It is never easy, but there are people who do it again and again. One woman has mothered 100 children in 10 years. Probably the dean of all foster parents is Mrs. Delia Caner of New York City. Now in her 60's, she cared for 340 infants in 40 years.

How do foster parents manage the giving up? An enthusiastic foster father puts it this way, "I give a child a home and love when he needs them. He loves me then; he loves me ever after. More than this does any mother or father ever have?"

All foster parents emphasize repeatedly the fact that the children do not "forget." Fosterlings send bouquets and other gifts and visit their whole lives long on birthdays, holidays, and most particularly on Mother's Day and Father's Day. They write from wherever they may be, to "Uncle and Aunt," or "My dear other Mother."

It isn't easy to be a foster parent, yet it can be a wonderfully satisfying experience. "When you kiss your own, they kind of expect it," reports one rosy-cheeked matron. "When you kiss somebody else's, it's different, wonderful. You feel them responding to a love they never dared expect." **THE END**



PLEASE...

Die without Screaming!

By KENNETH L. WILSON

ILLUSTRATOR: GEORGE WILSON

RUN along and die, there's a good boy! We've done a lot for you and thousands of others like you—but that's all over now.

We took you in off the streets, gave you warm clothing, placed food in your tiny eager hands, built flesh on your pipestem legs and arms. We told you about the love that was in the world because it was put there by a strangely kind wayfaring Man. As you have known, so He, too, knew how it felt to have nowhere to lay His head. We told you of His followers in far-off America, good men and women whose eyes had rested upon the holy lines, "Inasmuch as ye have done it unto the least . . . ye have done it unto me," and who believed those words into deeds. Their faith was so full of friendliness that their arms reached out all the way to you in China.

For many of you it was the first

time in your young lives you were secure, safe, loved. You slept without fear.

We taught you how to read and write, how to grow tall ambitions of what you were someday going to do and be. We even began to teach you a trade, so that you would always be able to earn your way even if shifting fortunes should tip some of those shining dreams. Too bad there wasn't time to finish.

But you can't expect us to help Communists!

Even though some of you are only toddling youngsters, you can see that, can't you? How we would be sharpening a knife that might later be thrust between our own ribs?

No, perhaps you don't understand; you are only children, some of you mere babes. Your wide little eyes comprehend none of this—only that you

are being sent out where there is no love, nothing but the cold and the hunger you had almost forgotten. You don't know that your sin lies in wearing the names Wong and Eng and Kiok and Lian, names that might in the providence of God as easily have been Billy or Bobby or Sally or Tim.

THE hurt bewilderment in your small faces knocks the bottom right out of our hearts. Everything within us that is Christlike cries out against sending you away! We like to think of our Christian Herald Orphanage and Industrial Mission in China as a haven where the Master himself stands, His either arm around the shoulder of a child who would be helpless but for His spirit in the lives of willing helpers. To turn you children out means tearing you from His arms.

(Continued on page 72)

A message to women
who want more money



BY MRS. AMERICA

Out in Allentown, Pennsylvania, I found a money-making opportunity for women in every town and city in America.

Among the invitations I accepted after winning the Mrs. America crown was one to visit the Charis Corporation in Allentown and talk with the people who make Charis girdles, bras, and all-in-ones. As you know, these wonderful foundations are *never* sold through any stores. And that's why I can tell you about the two ways Charis helps women make extra money—either as Professional Corsetieres or as Distributors.

Charis Professional Corsetieres are professional women who work at their own convenience, calling on and fitting Charis customers in their homes. And how easy Charis foundations are to sell! Scientific design, exclusive comfort features, fine materials and beautiful workmanship! Charis even offers a 30-day money-back guarantee—the only foundation garments sold nationally on this basis.

For women who want a

profitable full-time business of their very own, Charis is now opening a few new Distributorships. As a Distributor you own and operate your own office out of which all the Charis Professional Corsetieres in your district supply Charis garments to their customers. Experienced Charis Factory Representatives help new Distributors get their businesses well started, absolutely free of charge. And success is limited only by your own initiative and ability.

You see, Charis makes the finest foundations possible at a remarkably low price. And these garments really do wonders for the figure because they are all individually fitted, without charge. And they're *so* comfortable that 8 out of 10 people who buy Charis garments will buy again.

Maybe you, too, would like to find a profitable part-time business or a full-time business. Or, perhaps, you are just interested in finding the one foundation *guaranteed* to fit you perfectly. If so, just send the coupon below!



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Mrs. America, Dept. C-3, Charis Corp., Allentown, Pa.

I am interested in becoming a Charis Professional Corsetiere ☐ becoming a Charis Distributor ☐
receiving more information about Charis foundations ☐

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THE LIGHT WILL NOT GO OUT

(Continued from page 18)

and conquering. Still today, 1900 years later, it quickens the heartbeats of millions of unknown humble men and women.

If we believe deep in our hearts that Christ is dominant and regnant today, surely it means for each one of us, individually, enlistment in the unconquerable cause. We must take sides. Inactivity and apathy fight against Christ as well as ignorance and malevolent evil. We are either actively for or else we are against. In the words of Winston Churchill, "the fulfillment of spiritual duty in our daily life is vital to our survival."

Human greed and selfishness and unconcern for God's moral law are on the way to wreck the civilization we

Remember Us, O Master

Remember us, O Master, in this hour

When guns repeat their ancient symphonies

Of mortal hate, when anger rides the skies
And dark fear stalks the earth's wide troubled seas.

Remember us, O Master, You who knew
How deep and lonely was the dusk that lay

On hushed Gethsemane, who on the Cross,
Revealed the truth that passes not away.

Remember us, O Master, lest we see

But darkly and forget that in Your sight
The years are but a day, that there shall be
A nobler dawn arising from this night!

—Arthur Wallace Peach

know—*unless* men and women all over the world can be brought to Christ's way of life and be won over to His teachings.

The immeasurable task before us is not one primarily for politicians. Nations' destinies depend, not on a handful of political leaders. They depend upon the aspirations and the deep hopes of the great rank and file of individual men and women—in the home, in the office, at the factory, on the farm, in school and church.

No single organization, no single nation, will save our civilization. Only God can do that. But God works through human instruments, entirely irrespective of race or color or creed. God needs the help of His workers during these coming crucial years perhaps more than any time before. He needs builders revitalized and fired by a surging faith.

Do we dare believe this? Are we ready to reshape our lives and to walk with Christ, the great realist, who rose from the dead, and lives in men's hearts and lives today?

"I am He that liveth and was dead and as alive forever more." THE END



Plant A Garden Unto The Lord

WHEN it is time to turn up the earth for another season of growing, it is also good to give consideration to the flowers we will need for our church activities. Do you have a well-organized garden committee, or is the providing of flowers for your chancel, for ushers to wear, and for group luncheons and meetings a hit-or-miss affair? Is it left entirely to one or two conscientious individuals to tend to every week year after year? Many should share this work.

You have all, no doubt, heard of the "Lord's Acre" plan. It was a tithing system for farm people whereby each farmer was asked to set aside one acre of his land to be known as "the Lord's acre." The proceeds of everything grown on this acre would constitute his offering to the church. On a smaller scale, each of us, as we plant our gardens this year, might consider putting aside a certain portion of our space specifically to raise flowers for church activities, and for paying calls on shut-ins or newcomers to the vicinity.

An efficient garden or floral committee has an important place in any

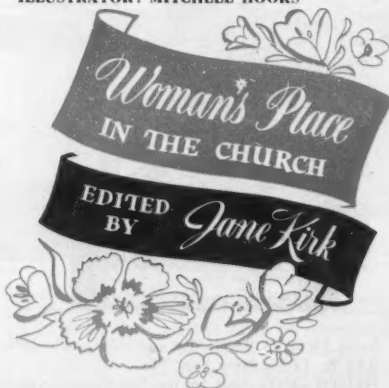
church. Why not examine your set-up and see what can be done to plan this vital activity better? If you do not already have a garden committee, now is a good time to organize one. Let the individual most responsible for contributing flowers during past years be honorary head of this group, with the understanding that she is to use her knowledge to direct the floral activities, but to delegate the work to others and encourage as many individuals to take an active part in this task as possible. The committee should be made up of gardening enthusiasts, who should all agree to have sections of their gardens devoted to growing the flowers needed for church uses. Keep a record of other churchmembers from whom flowers may be available.

Another possibility is to grow flowers for your church right on the church grounds. If you are waiting to build a new edifice, you may have a large plot of land not being used. How much more suitable to develop this as a flower garden than to let it stand idle and unattractive! Some rural churches may be permanently blessed with enough space for such gardens. You

might even consider putting up a greenhouse on your church property from which flowers might be supplied for church activities all year 'round. In this case your garden committee should be in charge of planting and tending the garden and greenhouse.

Take a good look at your church grounds, and see if they resemble "a desert place" for lack of proper shrubbery and growing things. There is no time like the present to make them

ILLUSTRATOR: MITCHELL HOOKS



"bud and blossom as the rose." Appoint members of your committee to work out the beautifying and landscaping of the grounds with or without professional help, as you prefer. You may find that one or two carefully tended flower beds will add immeasurably to the warmth of your church's welcome. Gay petunias are easily grown and colorful for this purpose. Beds of zinnias or pompon dahlias bordered with ageratum or sweet alyssum are good, too.

At your garden committee meeting, early in the year, organize the planting so that you will have good variety for all seasons. Decide which flowers each individual can grow best, or would prefer to grow. Talking the thing over will avoid duplication. Your members might even like to specialize in varieties suitable for different purposes. At any rate, try to arrange the plantings so that there will be only a few

months of the year when you need to be supplied by a florist.

Make definite arrangements with your members as to which Sunday each one is to supply flowers for the chancel. I think many persons hesitate to contribute flowers for fear someone else is planning to do so the same day. Some Sundays you may have too many flowers, and other times no flowers may come in at all, unless you make assignments. Be sure that you have a wide selection of large showy flowers suitable for the chancel, as well as smaller, dainty types for your courtesy committee to take when they go visiting. Make arrangements so that this committee may easily secure bouquets whenever they have calls to make. In fact, you might inform all groups in the church that they may contact your committee whenever they need flowers for any purpose.

For early spring cuttings for the church you should have an ample supply of tulips, daffodils, and the flowering shrubs and trees, such as forsythia, dogwood, flowering quince, lilac, spirea, syringa. Then come iris and peonies, and during the summer you will want plenty of gladioli, lilies, roses, delphinium and phlox. Two new flowers that make handsome displays are giant double African marigolds and the ruffly, fluffy new Floradale Scarlet zinnias, which resemble asters. Baby's breath, larkspur, and lace flowers should be grown for filling in arrangements. For fall be sure to have plenty of different colored dahlias and chrysanthemums, in all their exotic hues, that last so late into the cold weather.

To brighten dull hours for shut-ins or extend a cordial welcome to newcomers, you will want cutting beds of many smaller varieties, the brighter the better. If some member of your committee is successful with sweet peas, you have found a treasure, for there is nothing lovelier than a bowl of these butterfly-like blossoms. Snapdragons are another favorite for small bouquets; try some of the new giant-ruffled or all-double types. Zinnias, or course, are a must in their riot of bold colors, shapes, and sizes. And dusty-colored asters are ideal for late summer months. Calendulas mix well with many flowers, and last until the heaviest frost. Try velvety salpiglossis for an interesting change from the ordinary. And don't forget nasturtiums, cosmos, scabiosa, pyrethrum and aquilegia.

FOR calling on a new mother, a bouquet of tiny flowers is charming. Forget-me-nots are excellent to mix with any of the smaller varieties. A bouquet—all blue and white for the mother of a boy or pink and white for a girl—would show thoughtful attention.

To supply boutonnieres for your ushers you may want to assign one or more members of your committee. For this purpose they should plant the tinier blossoming flowers. Of course, you will want a good supply of the old standby—cornflowers, or bachelor's buttons. If you prefer to use these every Sunday, you should have enough colors to give good variety—pink one week, blue another, white, and then red. A combination of red, white and blue is smart, too. Tiny "cupid" or pompon zinnias are good, dwarf marigolds and pansies. And of course, pinks are excellent, as well as the garden variety of carnations, which are as fragrant and fluffy as those the florists sell.

Now here's a little project for some ambitious members of your garden group: Let one or two devote their church gardens to the growing of everlasting flowers that can be dried in fall and made into winter bouquets to carry on your calls. A bouquet of these dry



NEEDLE FUN

747. Plan to give treasured embroidered linens to the bride. Have HIS, HERS, MR., MRS., monograms, flower frames. Transfer 12 motifs $2\frac{1}{4} \times 10$ to $4 \times 7\frac{1}{4}$ inches.

7436. Spread color and charm on your pillowcases, towels, scarfs with these gay bird motifs in easy embroidery. Transfer 6 motifs $4\frac{1}{2} \times 11$ inches; crochet directions for simple edging.

7289. These 8-to-the-inch cross-stitch pansies are fascinating embroidery for linens. Transfer of a 6×24 ; two $5 \times 13\frac{1}{2}$ inch motifs.

7054. Lazy daisy and outline stitch and simplest crochet for guest linens. Transfer 6 motifs $4\frac{1}{2} \times 12$ inches; crochet directions.

Send TWENTY CENTS (in coin) for each pattern to: CHRISTIAN HERALD, # 223, Pattern Dept. 243 W. 17 St., New York 11.

FIFTEEN CENTS more for the Needlework Catalog with a free pattern printed in the catalog.

winter flowers is colorful and unusual. Made up of many different flowers, it provides something fascinating to look at for one who is confined to bed. For such bouquets choose the clover-like "globe amaranth" and "honesty," the silvery transparent, flat seed-pods that look so attractive either with everlasting or winter greens. The major part of your bouquets will be made up of the actual strawflowers or helichrysum that dries in all the vividness of its

metallic reds, silky yellows and glistening whites. You will also want the daisy-like acroclinium and the soft blue and lavender statice for color variation.

And while we're talking about flowers, you might keep in mind that packets of seeds are a novel idea for prizes, "auction" donations, or gifts this time of year. Collections of easily grown flower seeds, together with a garden trowel, make a "different" present for a youngster, too.

HOME-MADE BREADS

HOME-MADE breads are something that scarcely anyone takes time to bake nowadays. So they taste better than cake to most of us. They give an elaborate air to the simplest meal, whether at your group affairs or in your own home. Find a worker for your kitchen crew who is willing to take over the making of hot breads for your meetings, and prepare yourself for bigger turn-outs.

It wouldn't be difficult to become specialists in one particular kind of bread—cornbread or banana bread, for instance. A certain New York restaurant finds it excellent publicity to be famed for its popovers. Build up a reputation for a specialty, and people will flock to your meetings or church suppers with mouths watering in expectation.

At this Easter season, naturally, you will want to serve hot cross buns, and we give you a recipe for them. In fact, here's an interesting menu for an Easter breakfast you might like to try:

Strawberries in Cream
Eggs in Nests
Frizzled Ham and Pineapple
Hot Cross Buns
Butter Coffee

Here's how to make "Eggs in Nests": Cook farina according to directions on package, allowing $\frac{3}{4}$ cup cooked farina per person. Serve farina in individual bowls or casseroles. Top each serving with a hot poached egg and pour

creamy cheese sauce over the egg. (Make cheese sauce by adding $\frac{1}{2}$ cup of grated cheese to 2 cups medium cream sauce for each 6 servings.)

Have you ever noticed that loaves of home-made bread, rolls and muffins are the first things to disappear at your bazaars and food sales? No matter how luscious the cakes, they come second. It just proves how hungry everybody is for tasty breads still warm from the oven. Take a tip from this and feature a home-made bread sale sometime. A carefully tested recipe can be followed successfully, even if you've never baked before. We've collected a number of such recipes for delicious hot breads, including an Easter-lily coffee cake, some in large-quantity proportions, others in average size. Send in the coupon on page 51 if you want a copy. (Woman's Place continues next page)



Eggs in Nests and Hot Cross Buns

Large Quantity Recipe

HOT CROSS BUNS (3 Dozen)

- | | |
|-------------------------------------|---------------------------------|
| 2 packages yeast, compressed or dry | 1 teaspoon salt |
| $\frac{1}{4}$ cup lukewarm water | 2 eggs, beaten |
| 1 cup milk | 1 cup currants |
| $\frac{1}{4}$ cup melted shortening | 1 teaspoon cinnamon |
| $\frac{1}{2}$ cup sugar | $\frac{1}{4}$ teaspoon allspice |
| | 5 cups sifted flour |

Soften yeast in lukewarm water. Scald milk. Add shortening, sugar, and salt. Cool to lukewarm. Add flour to make a thick batter. Add yeast and eggs. Beat well. Add currants, spices and enough flour to make a soft dough. Turn out on lightly floured board and knead until satiny. Place in greased bowl. Cover and let rise until doubled (about $1\frac{1}{2}$ hours). Shape into small buns and place on greased baking sheet. With knife or scissors, cut a small cross in the top of each bun. Let rise until doubled (about 45 minutes). Bake in moderate oven (350 degrees F.) 20 to 25 minutes. While hot, frost with confectioners' sugar icing following the cross cut in the buns.

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GOTTSCHALK'S METAL SPONGES

PROJECTS THAT PAY

FOR artistic fingers there are many possibilities in Easter novelties. Making them can be a fascinating and profitable project for your group. If you need money for your most worthy fund, take over the church kitchen for a day, and make up enough fancy eggs, dainty Easter baskets, and gay candy specialties to hold a pre-Easter sale. Or, you might make these as a treat for an orphan's home. For a timely program activity give each member a single egg to decorate while they chat at the meeting.

A pretty novelty which is good either for sales or for April entertaining is an Easter nest cupcake. Make plain white cupcakes, cut out a small circle in the top of each, and frost with white icing. Press a pinch of shredded cocoanut into the scooped-out center, and into this cocoanut nest press three tiny jelly-bean colored eggs.

To decorate real Easter eggs you will need the following materials: dyes, vegetable water-color paints, colored pencils, gummed stickers, sealing wax, bits of paper and ribbon, small lace-paper doilies, tiny artificial flowers, pliable cardboard or heavy construction paper and colored crepe and tissue papers. For baskets collect a number of small boxes of various shapes and sizes. And to make candy animals, provide assorted candy eggs, gumdrops, jelly beans, candy corn and marshmallows, toothpicks and whole cloves.

Start by hard-cooking all eggs to be used. Place rack in saucepan. Arrange layer of white eggs on rack. Cover with cold water; place over low heat. Bring water slowly to boiling point. Stir eggs gently at start of cooking period to keep yolks centered. Reduce heat; simmer five to eight minutes longer. Remove eggs from saucepan; place immediately in running cold water or in ice water until cool. Dry and chill thoroughly before decorating. Careful following of these directions will save many eggs from becoming cracked.

For Easter-egg characters draw or paint a face on the natural colored eggs using colored pencils or vegetable water-color paints. You may even want to use brown eggs for a sun-tanned effect. Make small stands for the eggs of pliable cardboard or heavy construction paper. Shape them like a man's shirt collar. Decorate the stands with colored crepe and tissue paper to make dresses or suits for the heads. Let your imagination run riot. You can make hats and bonnets and aprons of the lace paper doilies. Hats can be pasted on close in bonnet style, or flat, like a picture hat. Trim with flowers, ribbons or paper bows. Another way to dress your egg faces is to set them in the top of

small paper cups which have been covered with a cloth skirt with a wire underneath for shape.

Other eggs (use white ones for this) may be colored with Easter-egg dye and decorated with paints and stickers in interesting patterns: 1. For a chick use a yellow egg, and stick on dots for eyes. Cut paper in diamond shape, fold for the bill and glue on. Then glue a feather to each side. 2. Use any color egg and stick on vari-colored gummed dots. Another effect can be had by using stars instead of dots. 3. For a "maypole" egg draw narrow colored ribbons around egg and paste at top and bottom. 4. Paint egg, leaving top and bottom white. Encircle egg with loose-leaf reinforcements and dots. 5. Encircle egg with painted garland and individual name. Make sealing-wax flowers on the garland, shaping petals with a nail file before the wax sets. 6. Paint a clown face on an unpainted egg and make a cap of a cone of red paper. Anyone with a knack for painting can make floral designs, stripes, hearts, and other motifs.

Clever little candy chicks, bunnies and ducks can be made by assembling candy eggs, jelly beans, and so on, with toothpicks. To make a chicken use a large yellow gumdrop (flat bottom, round top). Run a piece of toothpick into a small gumdrop and fasten to one side of the big gumdrop for the head. Cut a second gumdrop in half. Use the top of this for a wee tail feather. Cut the bottom half in two again, stick on to two pieces of toothpick and attach to the large gumdrop as the feet. Two cloves make the chicken's eyes; pinch the head for a bill.

FOR a bunny use two candy eggs, one larger than the other. Pierce the egg with a pin or point of scissors and insert a toothpick to hold the two eggs together as head and body. Cut a thick circle from the bottom of a large gumdrop and set the big end of the big egg on the cut side of the gumdrop circle, so the bunny can stand up by himself. Cut the top part into four long pieces for ears and fore legs. Cut a thick circle from a second large gumdrop almost in half and slip it around the rabbit's neck. Snip small pieces from left-over gumdrops to make eyes, nose, a button-like tail, and leaves to stick on a piece of candy corn for a carrot.

Make a duck by using a large candy egg. Lay the flat side down and on top of the thickest end fasten a smaller egg with the point forward. Use a toothpick to hold them together, piercing the eggs with pin or scissors before inserting. With scissors make a small

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- (1) Have all ingredients room temperature.
- (2) Preheat oven to 350° (moderate).
- (3) Grease generously and dust with flour 2 round layer pans, 8 or 9-in. diameter, 1½-in. deep, or one oblong pan, 9 x 13 x 2-in.
- (4) Measure level for accuracy with standard measuring cups and spoons.
- (5) Sift SOFTASILK CAKE FLOUR, then spoon lightly into cup and level off. Do not pack.

Before starting to mix cake, melt ½ cup sugar in a heavy skillet over low heat until clear and medium brown, stirring occasionally or shaking pan gently to keep it from burning. Remove from heat; add ¼ cup boiling water slowly. Stir over low heat until lumps are dissolved. Pour into measuring cup and add enough water to make 1 cup liquid. Cool.

Sift together into bowl	2¼ cups sifted SOFTASILK Cake Flour
	1 cup sugar
	3 tsp. double-action baking powder
	1 tsp. salt
Add.....	*½ cup high grade shortening
	⅔ cup cooled caramel- water mixture

Beat vigorously with spoon for 2 minutes by clock (about 150 strokes per minute). You may rest a moment when beating by hand; just count actual beating time or strokes. Or mix with electric mixer on medium speed for 2 minutes. Scrape sides and bottom of bowl constantly.

Add.....	½ cup cooled caramel- water mixture
	⅓ to ½ cup unbeaten eggs (2 medium)
	1 tsp. vanilla, if desired

Continue beating 2 more minutes, scraping bowl constantly. Pour batter into prepared pans or pan. Bake 8-in. layers and oblong 30 to 35 minutes, 9-in. layers 25 to 30 minutes in moderate oven (350°). When cake is cool, frost with Burnt Sugar Icing (recipe below).

*such as Crisco, Spry, Swift's or Snowdrift.

BURNT SUGAR ICING

Melt ½ cup sugar in a heavy skillet over low heat until clear and medium brown, stirring occasionally or shaking pan gently to keep it from burning. Remove from heat; add ¼ cup boiling water slowly. Stir over low heat until lumps are dissolved.

Melt in saucepan ½ cup high grade shortening (part butter adds flavor). Remove from heat. Blend in 2½ tsp. SOFTASILK CAKE FLOUR, ¼ tsp. salt. Stir in slowly the caramel-water mixture. Bring to a boil, stirring constantly. Boil 1 minute. (If mixture curdles, do not be alarmed.) Remove from heat. Beat in alternately 3 cups sifted confectioners' sugar and about 3 tbsp. water. Set saucepan in bowl of cold water. Beat until consistency to spread. Stir in ¼ tsp. vanilla. (If it becomes too thick to spread, add a little water.)

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gash across the beak end of the head and push in the point of a grain of candy corn. Be careful not to split the egg. Use cloves for eyes. Cut a large gumdrop into thin circles and stick one to each side of the duck's back for wings. Use the bottom circle cut in half for feet, sticking the body to the sticky side, and leaving the sugar-coated side for the base.

Decorate Easter baskets with ruffled crepe paper or fringed tissue paper. Or make paper baskets of construction paper trimmed with scraps of crepe paper.

BABY WEEK PLANS

NATIONAL Baby Week is April 29 to May 6. If you're looking for an idea for a program that week, ask the members of your group to bring baby pictures of themselves. Set pictures up around the walls; give everyone pencil and paper and see how many they can identify. Or, invite all the babies belonging to members of your group, provide playpens and toys, and spend a pleasant hour watching the infinitely varied activities of the little ones.

Or have a style show of baby garments of other years. Nearly every mother saves some precious little item to remember her baby's earliest days. Arrange them chronologically as best you can, and see how baby clothes have developed through the years. You may even be able to include some old-fashioned carriages, high chairs, and toys.

You might collect photographs of all babies baptized in your church during the past year, and display them on your bulletin board during this week.

"HOW MUCH DO YOU KNOW?"

A CLEVER idea for a program was submitted by the First Seventh Day Baptist Church of Alfred, N. Y. Each quarter when this church has its business meeting, it is preceded by a dish-to-pass supper and a table program. This year, Mrs. Harold O. Burdick, wife of the dean of Alfred University, prepared the program.

When the supper was over, Mrs. Burdick rearranged the people so that the pastor, trustees, advisory board members, deacons and deaconesses, and church officers were seated together at one table. Sixteen teen-agers, members of Mrs. Burdick's Bible class, lined up against the wall.

Mrs. Burdick fired questions about the church to the "church experts" seated at the table, taking each person in turn. If one failed to answer promptly, the question was turned back to a teen-ager. These young people had been thoroughly coached in advance and knew all the answers. The discomfiture of the "church experts" who could not answer the questions or an-

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swered them incorrectly caused much merriment, all in the best of good spirit.

The questions, as seen by the partial list below, are more or less applicable to any church organization and building. The data memorized by the teenagers was excellent foundation work for future church experts:

When was this church organized? Who was the first pastor? How many pastors has the church had? How many deacons and deaconesses do we have? What is the function of the Advisory Board? What is the seating capacity of the auditorium? What is the outside capacity when chairs are added? How many windows are in the building?

How many memorial windows are there? How many overhead lights are in the ceiling? How many pipes in the organ? What is the significance of the arrangement of the red velvet curtains and carpet?

What was the total cost of our recent church improvement? What does the plaque on the organ say? What is the meaning of the plaque at the rear? Who made and presented the communion cloths? In whose memory were the silver candlesticks given? Who presented the Christian flag?

GROUP AMUSEMENT

"PARTY Games" is the title of a new book by Maggi McNellis and Hubie Boscowitz. It contains many excellent contests of wits and a few more active games which are bound to promote fun and fellowship at your group gatherings. Teen-age and young couples groups will find these games particularly suited to their lively interests. Each game is highlighted as the favorite of some movie star or well-known person.

For instance, Hank Greenberg's favorite game, Balloonatics, should prove popular played by a group of young people in a roomy hall. Ann Sheridan's choice is Search Me, a game in which articles are camouflaged on guests themselves and have to be searched out by players carrying pads and pencils. A ladies' afternoon group might enjoy "The Game" attributed to Robert Montgomery. Prentice-Hall, Inc., 70 Fifth Ave., New York 11, \$1.95.

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Sunday School Lessons

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By Amos John Traver

• Sunday, April 2nd

THE CHURCH TRIUMPHANT

I PETER 4:12, 13;
REVELATION 7:9-17; II TIMOTHY 2:12

"DON'T be surprised!" That was Peter's appeal to the Christian victims of persecution. Well, it was a most unpleasant surprise to many of those first-century Christians. It is still a surprise to many twentieth-century Christians who suffer. The high emotion that comes with the acceptance of Jesus as God and Saviour must face the steady grind of daily life. Christians must expect what E. Stanley Jones calls "the discipline of circumstance and unmerited suffering." Life just doesn't always "come out so neatly."

Persecution for these early Christians began at Jerusalem. It was not the Romans who started it but the bigoted leaders of the Jews. Stephen had given them a terrible tongue-lashing for their failure to respond to the Holy Spirit's witness to Jesus as the Christ. This stirred their anger. When Stephen pictured Jesus in glory on the right hand of God, their anger went out of bounds and they stoned him to death. Saul led the cruel inquisition like a wild boar rooting out the vines in a prosperous vineyard. The fires of persecution only scattered the Christians throughout the Roman empire and each exiled Christian became a center of growth for the church.

LATER the Roman persecutions took up the terrible business where the Jews left off. There were three Roman emperors who were particularly hostile to Christianity—Nero, Domitian and Trajan. Apostles and leaders of the church were imprisoned, tortured, crucified, beheaded, torn to pieces by wild beasts in the arenas, bound to posts and saturated with oil and then set on fire to light the Roman orgies—there was no fiendish cruelty within the range of depraved minds that was not used in attempting to stamp out Christianity. It was to Christians "surprised" and tempted to doubt by these persecutions that Peter wrote. John, too, in his Revelation, himself an exile, was writing to reassure the persecuted. Frequently in Paul's letters, as in our memory text, II Timothy 2:12, this note of comfort in persecution is sounded.

What is the good word that can be said to Christians suffering for their faith? "You are sharing what Christ suffered" (Moffat). Why should the Christian be surprised at suffering when Jesus faced even greater suffering than any man ever experienced?

Then there is the assurance of ultimate victory for the persecuted Christians. The glories of the first Palm Sunday fade against the background of John's vision of heaven. Jesus rode in triumph for a day. It was more tragedy than triumph, for a cross awaited him. It is the glory of Easter rather than Palm Sunday that John describes.

What a vision of hope John offered the persecuted! With symbolic word-pictures that defy complete definition, John described the redeemed, clad in the white robes of purity and waving the palms of victory. There would be unending worship of Christ, continual fellowship with Him and services of love. No more tears of disappointment and pain, but eternal joy. This comfort that John gave the persecuted in the first century is still offered those who suffer for the faith today. Their name is Legion. We had fondly thought the day of persecution was past, yet today Christians are being exiled like John, imprisoned like Paul, stoned like Stephen and murdered like James of Jerusalem. We should not be surprised. The devil is still energetically busy in our world. He seems never to have learned that Christianity cannot be conquered by persecution; rather, true faith becomes stronger by trial. Even death is not defeat for the Christian but the doorway into the triumphant glory of heaven.

Questions:

Worship in heaven is universal, continuous, with praise rather than petition. Find verses that support this statement in Revelation, chapters 4, 5 and 7. Criticize the worship of our churches on the basis of these references.

Which is the better recommendation for the quality of our faith—indifference or persecution? Is it too easy to be a Christian in America?

• Sunday, April 9th

POWER OF THE RESURRECTION

I CORINTHIANS 15:1-8, 20, 21, 57, 58

THE forces of evil had done their utmost to conquer Christ. Nothing more hellish could be devised by the

most depraved mind than the betrayal and crucifixion. The enemies of Jesus even added safeguards against any possible miscarriage of their plans. A great stone was rolled across the door of the tomb. Roman guards were set to watch. The seal of Caesar was stamped upon the edge of the stone so that it could not be moved without breaking the seal. To violate that seal meant death. "Vain the stone, the watch, the seal!" They might have been effective against grave robbers, but the forces that moved that stone, awed the watch, and broke the seal, came from within. Puny man had thought to entomb deity. The outcome could never be in doubt.

FROM the very first sermon by Peter at Pentecost on through the preaching and writing of Paul to this very day, the Resurrection has been proclaimed as an essential doctrine of Christianity. I have had men say to me: "I am not so sure about the Resurrection. I believe that Jesus taught the only right way to live, but it does not make much difference whether you believe in the Resurrection or not." My answer is that Paul would not agree. Read again our Scripture lesson. In the first part of the assigned chapter, Paul reaffirms his certainty of Christ's resurrection. Then in the latter part of the chapter he shows what this means to Christian faith. We owe largely to Paul the importance of the place of the Resurrection in our Christian hope.

They buried Christ but He did not stay buried. We are told of a convention of the godless staged in a Russian cathedral on an Easter day during the first years of the revolution. Crowds had gathered and communist leaders had harangued the people, making all kinds of fun of Christianity. During a moment of silence between speeches a voice from the crowd rang out, "Christ is risen!" and immediately the crowd, with one voice, answered in the traditional Russian Easter greeting, "He is risen indeed!" It is basic to our Christian faith to believe that Christ lives. It is this living Christ who validates the promise, "Lo, I am with you always." The mother understood this when her little girl asked, "Where does Jesus live now?" She answered, "Right in your little heart." Prayer, daily fellowship with Christ and all that it offers, these lose their meaning "if Christ be not risen."

They buried the truth that Christ taught but it would not stay buried. The Resurrection not only supports the truth that Jesus was, but the truth that He taught. We accept His way of life as the only way to live because He has proved His right to be our Teacher. When men say "Eat, drink and be merry for tomorrow we may die," we answer, "No, tomorrow we live." We

cannot live for today as though that were all. Today is the preface for the tomorrow of eternity. We live "not to be served but to serve" because that way of life has eternal quality.

They thought they could bury the disciples of Jesus but they will not stay buried. Paul wrote to Christians who were facing death for their faith. As His enemies tried persecution and finally death itself to make an end to Christ, so they dealt with His disciples. Many who read the letters of Paul went bravely to their death with confidence "that it was better farther on." To them, the resurrection of Jesus Christ was no mere intellectual problem. It was fact, proved beyond a shadow of doubt. Because Christ lived, they knew that they would live also. More than that, they knew that they would be "ever with the Lord." They could echo without reservations Paul's declaration, "I have a desire to depart and to be with Christ, which would be far better."

Questions:

The Resurrection is called one of the best attested events in history. Read the following references: Matthew 28:6, 9, 16, 17; Mark 16:12; Luke 24:36, 50, 51; John 20:26, 21:1; I Corinthians 15:6.

• Sunday, April 16th

AMOS SPEAKS FOR GOD

AMOS 7:7-15; 8:1-3; 5:6

WE TURN now to the study of seven books selected from the minor prophets. This continues the study of the last three months of 1949. There the prophets who spoke were Isaiah and Jeremiah, so called major prophets. The only good reason for using "major" and "minor" to describe the prophets is the length of their writings. The same importance must be attached to their messages. The primary meaning of the word "prophet" is "to speak before or foretell." These men were called by God to do more than this. They were preachers of righteousness, proclaimers of God's judgments. Some of them were trained for the task in schools of the prophets. Others, like Amos, were called directly from their work.

Amos was a shepherd who in addition to the care of his flocks was skillful in trimming sycamore trees. He lived at Tekoah only a few miles from Bethlehem. Perhaps he roamed the very fields where David had tended the flocks of his father. He was a man of the people who knew the daily struggle to support a family in a nation where a large proportion of the produce would be taken for taxes. His name seems significant, for it means literally "a burden bearer."

The mission of Amos was not to his



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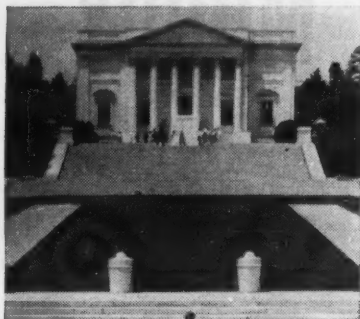
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own nation, Judah, but to Israel, the Northern Kingdom. Perhaps his journeys to the north in disposing of his wool gave him his first glimpse of the rottenness and vice that were eating out the heart of Israel. Bethel was the site of a temple where the sacred bull was worshiped. Israel was prosperous. After being at the mercy of Syrian armies, the Assyrians had risen in power and Syria's power was fading. Later Assyria would find time to conquer little Israel, but just at this time there was peace. Jeroboam II had been successful in his wars and the two nations, Israel and Judah, ruled practically as much territory as in the days of Solomon. It is prosperity that tests a nation most. The clean living, simple-minded shepherd of Tekoah saw the luxury and vice of Israel in disgust. The rich had become richer and the poor poorer. There was much naming of Jehovah as the God of Israel while His commandments were forgotten. Doom lay ahead for Israel and Amos was called to give warning.

This book is well planned and written. Probably Amos wrote at Tekoah recording his experiences after his return from Israel. The chapters assigned for this lesson are a part of a section of Amos in which he records five visions. God sent His word to Amos in this form. The first two visions of the locusts and of the fire begin the seventh chapter. In both cases Amos intercedes with God to forgive Israel and his prayer is answered.

The vision of the plumb line pictures God, like a master builder, coming to inspect the kingdom Israel was building. He found a tottering building and its doom was pronounced. The places of idolatrous worship would be destroyed, the temples laid waste and the house of Jeroboam fall. What a sensation Amos must have made at Bethel! Clad in the rough garments of a shepherd, his face weather-beaten and his voice vibrating with earnestness, he was God's messenger. He was convinced of the peril of Israel. The people listened in spite of themselves.

Amaziah, the priest at Bethel, was angered and told Amos to go back to Judah where he came from. How human it is to vent anger on the messenger when we do not like his message! Amos answered humbly that he was no prophet trained in a school. But he had no least doubt as to his call to prophesy. Now he included Amaziah and his family in the doom he had foretold for Jeroboam II. Then followed the fourth vision of a basket of ripe fruit. Israel was ripe for harvesting, it was the end of her season. On a former occasion the prayers of Amos had been answered and final doom averted. Now the rebellion of Israel had gone too far and the long delayed judgment was about to fall.

The prophet's role was to save, not to doom. They were sent of God's grace to try to win His people back from their wayward ways. They would understand fully the plaint of Jesus centuries later: "How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!"

Questions:

What would a modern prophet Amos see in our community to condemn? Would he be popular? Is the prophetic voice needed in our modern world?

• Sunday, April 23rd

CONSEQUENCES OF INTEMPERANCE

AMOS 4:1, 2; 6:1-6; 8:4-7

THEIR end is destruction, their God is the belly, and they glory in their shame with minds set on earthly things." So Paul wrote in Philippians 3:19. Centuries before, Amos, the herdsman from Tekoah, wrote even more devastating criticism of the social life of Israel. All this was long ago. Wait, read this description of our nation's capital at the time of the opening of the last Congress; it was written by a society reporter: "The social season is at flood tide . . . With a swish and a swirl and a click of the heels Washington is up to its elbows in caviar canapes and champagne cocktails." A Chicago writer says: "Looking her best in an exciting cocktail suit of lamé, the deb sallies forth . . . faithfully observing the cocktail hour. Some perch on tall stools; some with slippered feet on brass rail, plant elbows at the bar."

A prophet who raises his voice against such practices in our day would receive the same reception as did Amos. He would be ridiculed as a country bumpkin, too behind the times to deserve consideration. Or he would be the object of anger and hatred. Particularly hateful would he be to the vested interests that become wealthy by playing up to human weakness. Social pressures were at work in the day of Amos and Paul. They are still at work. The youth of our nation are being led to believe that to drink is fashionable, the thing to do. The terrible fruits of alcoholism are hidden from sight. But pastors and social workers know the price in human misery.

The passages assigned for study are only samples of the direct attack Amos made on the vices of Israel. They are vices of prosperity. He likens the women of Samaria to cows, so animal-like were their lives. Fat and lazy, they lolled on couches inlaid with ivory, drank great quantities of potent wines, ate the most delicate meats, anointed

(Continued on page 61)

WILL YOU Sacrifice Children?



ARMIES may clash, governments may rise and fall, political pacts may be written and broken—but still there are the children of China. These little ones are not planning to overthrow anything or anyone. They do not want to hate the world. They want only to live.

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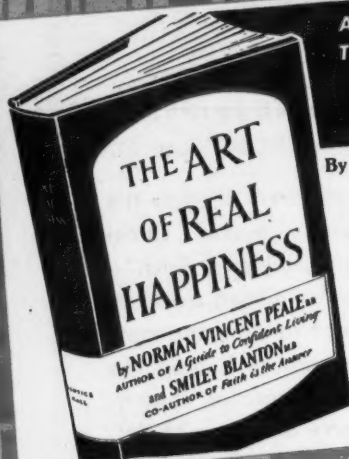
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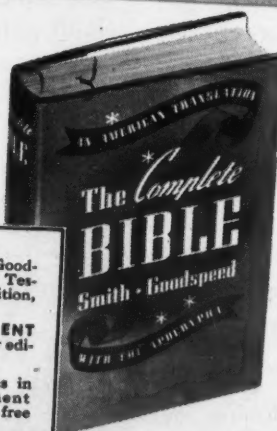
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DECISION IN GERMANY, by Lucius D. Clay (Doubleday, 522 pp., \$4.50).

THE man who has a right to speak speaks here. General Clay was the equal of President Roosevelt in handling a press conference and it is with this same spirit and facility that he presents his monumental work on the four crucial years he spent in supreme command in Germany. Three times I saw him in action and over much that he relates I have at least superficial personal knowledge. General Clay writes like the statesman he was and is, but as a writer he has charm and literary excellence. Some things he tells us that we did not know or only guessed. He did recommend that we send armed convoys through the blockade. He believed then and still believes that Russia would have understood and accepted that. The convoys of course would have been equipped to care for the road difficulties, etc., that our Russian ally blandly insisted made it impossible to get trucks through.

THE LIGHT OF THE WORLD, by Greville Cooke (Bobbs-Merrill, 470 pp., \$3.95).

THIS life of Jesus is written to the hearts of men—and out of the heart of the issues of life. John Wesley, after his own heart-warming experience, would have loved it! And I believe that John Knox would have cleared his throat and swallowed a good many times while reading it. Here is a convincing, reverent, imaginative—and always faithful to His life—life of Jesus, Son of Man and Son of God. It reads like inspired fiction. It is inspired, but it isn't fiction. In form and style as well as in editorial material, "The

FAITH IS POWER—FOR YOU, by Dr. Daniel A. Poling (Greenberg, 224 pp., \$2.50).

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—DR. NORMAN VINCENT PEALE

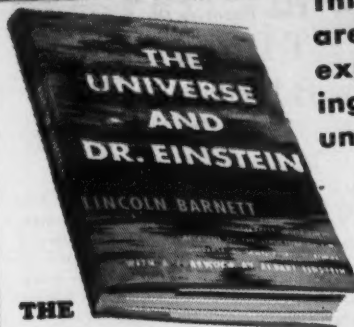
"Light Of The World" is designed for the multitude. It has the quality that was in Jesus Himself — "the common people heard Him gladly." Another has said that the style of the author "reveals the musician's instinct for the cadence of words, and the whole work discloses the heart and sensitivity of a poet."

THE CARDINAL'S STORY, by Stephen K. Swift (Macmillan, 328 pp., \$3.75).

FORTY-TWO eyewitnesses produce the facts upon which this volume is based. They cover the broad scene of Cardinal Mindszenty's life. Humble farm people appear, fellow religionists, foes as well as friends. The result is convincing and terrifying. The reader is shocked, appalled and angered to action. This book has permanent value and makes clear the fact that the attack on Cardinal Mindszenty, the methods used to destroy his personality are a threat against both the physical and the moral life of man.

CHRIST'S PARABLES FOR TODAY, by William Ward Ayer (Revell, 173 pp., \$2.25) This practical treatment of the parables of Jesus is a sincere and faithful effort to find the mind of Christ as His mind is revealed in these stories. The exposition is original and clear. Also it is faithful to both the spirit and material of the text.

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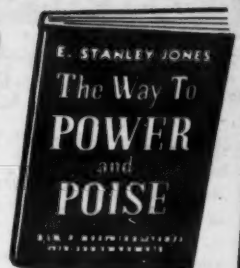


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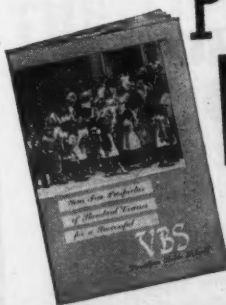
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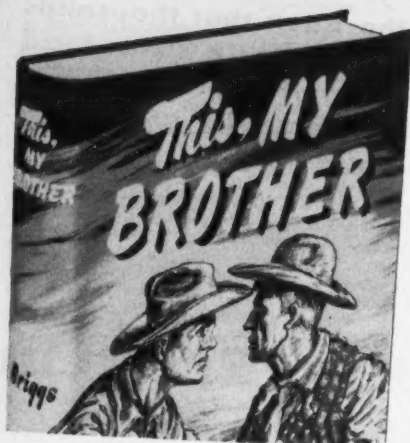
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so realistically written. The novel is universal though pointed, terrifying but filled with a challenge to freedom.

EARLY CHRISTIANS OF THE 21st CENTURY, by Chad Walsh (Harper, 188 pp., \$2). We are told that this is a book about two things—the deathbed misery of one civilization and the civilization that may be waiting to take its place. The author believes that Christianity will emerge "from the underworld of ideas" with new vigor but that the emergence will come only after a long "isolation." He then becomes prophetic, he tells us what he thinks will happen as the result of that emergence. Stimulating, exciting reading.

THE BEST OF JOHN A. HUTTON, edited by Edgar DeWitt Jones (Harper, 176 pp., \$2). A volume of best sermons from one of the great preachers edited by one of America's most eloquent clergymen. The thirty-two selections are timely and rewarding.

THE ATONING LIFE, by Henry Sylvester Nash (Harper, 112 pp., \$1). The message of this rare book goes to the heart of life today. The title might well have been, "The Atoning Life Here and Now."

THE GREAT REDEMPTION, by Chester Warren Quimby (Macmillan, 213 pp., \$2.50). Actually there is only one Redemption—the Great Redemption. And this is its worthy voice. The Great Redemption is the good news of God, and Jesus has made that come alive, for in Him it is alive. A scholarly, moving volume.

THE NEW TESTAMENT, by Charles B. Williams (Moody Press, 575 pp., \$3). I find this book definitely "in the language of the people." The author has surpassed all other translations of the New Testament in bringing out the tense significance of the Greek verbs. For the evangelical pulpit particularly I find this to be the most satisfactory and helpful translation of the New Testament.

THAT OLD-TIME RELIGION, by Archie Robertson (Houghton Mifflin, 282 pp., \$3). Here is a documented, friendly, but searching and at times biting appraisal of "that old-time religion" as expressed and practiced by the founding fathers and until now. The man who writes is the son of one of these "old-fashioned" homes. He took this religion from the breast of his mother and from the pulpit of his father. Now he has gone over the continent checking and double-checking it. Churches, seminaries, camp grounds and missions of all denominations and Protestant faiths are appraised. The author shows how this old-time religion has been the key to vital Christianity for thousands of Americans from Jonathan Edwards to Father Divine. The revivalist movement, he tells us, has had a long, honorable and violent history in the United States! Here it is. Come and get it!

THE STRANGE LAND, by Ned Calmer (Scribners, 327 pp., \$3). Another war book realistically done and well written. This reviewer regrets that nearly all of

these post-war novels play up the human emotions that under war conditions run to moral irregularities. There is another field that could be explored and chronicled with even more brilliant writing, a field that unfortunately lies neglected. But it remains fallow for cultivation. This author could have occupied that field.

THE WOODEN HORSE, by Eric Williams (Harper, 255 pp., \$2.75). Here is the round-by-round description of the impossible that happened. This horse lasted longer and went farther than the famous beast that took ancient Troy. The escape from a German prisoner's stockade, the incredible journey across hostile war areas is chronicled like another Odyssey. Half a million copies were sold in England before the American edition appeared—enough said. Not for church libraries.

PULASKI PLACE, by Ruth M. Tabrah (Harper, 280 pp., \$3). The story of a Polish family that met all the vicissitudes that confront a new people in a strange land. The principal character is Steve, football player and ex-G.I., who became a policeman and who fought to be loyal to his family, to himself and to the ideal that kept him on the march. Realistic and at times ruthless, this novel moves faithfully across the American scene. Not for church libraries.

A TIME TO KEEP, by Peter Neagoe (Coward-McCann, 281 pp., \$3). The understanding and exquisitely beautiful chronicle of a childhood in Rumania. Within these backs is some of the finest writing of many fiction years. There is a haunting tenderness that lingers.

THE TOWN AND THE CITY, by John Kerouac (Harcourt, Brace, 499 pp., \$3.50). The saga of a family. The life of each member—mother, father, sisters and brothers—is followed through a tortuous way. The scenes are laid along the Merimac in Massachusetts and New Hampshire, and to the great cities across the continent and to the wartime islands. The story runs the gamut of human emotions and only the wife and mother remains unsullied. There is fine writing, but too much that is unnecessary and ugly. The book is overlength, and why?

THE MEANING OF HUMAN EXISTENCE, by Leslie Paul (Lippincott, 259 pp., \$3). This volume is profound and worthily so, for it deals with the profound emotions and experiences of man. The concluding sentence is the heart of the volume and all the writing before reaches its climax in this: "Yes, God is the meaning of human existence, but Love is the meaning of God." Without that, this would be a tragedy and its conclusion would be despair, but God and Love make it what it is, and this author justifies the faith he both inspires and challenges.

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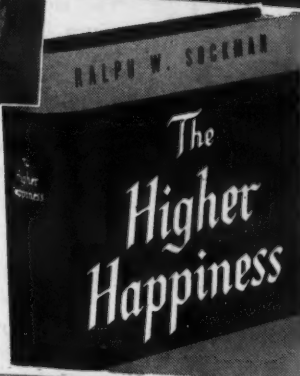
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LOUIS PASTEUR, FREE LANCE OF SCIENCE, by Rene J. Dubos (*Little, Brown*, 418 pp., \$5). The hero of this volume—and the book presents him in heroic manner—was one of the preeminent figures of his time. To few men of history does humanity owe more than to Louis Pasteur. The record of his struggle against the odds thrown against him by fellow scientists, and his triumph over the odds is a novel of proportions. Pasteur is almost a legendary hero in the advance of knowledge and in the conquest of disease. This book is worthy of the man and also it goes beyond the man to demonstrate the unity of science itself.

SPEAK FOR YOURSELF, by Jessica Somers Driver (*Harper*, 206 pp., \$2.75). This book is presented for all who have or may have presently an idea to express. The volume enters a field already richly supplied but the reader will be rewarded by something unique.

HALF SLAVE, HALF FREE, by Hall-ett Abend (*Bobbs-Merrill*, 304 pp., \$3). This widely traveled and experienced author follows the formula of Abraham Lincoln and applies it to our divided world. What can we do about these divisions? Is it possible for us to justify our hope for peace? Should we deliver an ultimatum or wait for one? The author makes strong and perhaps terrifying recommendations, but he tells us why he makes them, and he is terribly convincing.

KNEE PANTS, by Emile C. Schurmacher (*Crowell*, 244 pp., \$3). A rollicking story of a boy, told with particular delight for adult readers. There is a good deal of contemporary Manhattan history on these pages too. Some of it I have checked against and found good. "Knee Pants" grows into full-length trousers rather quickly but never gets away from the humor with which it starts.

I MARRIED A DINOSAUR, by Lilian Brown (*Dodd, Mead*, 268 pp., \$3). From a convent school to the heart of adventure in the Orient is the road of this author. It was a good thing for her—and now for us—that she had a sense of humor. She was accused of many things, not always pleasant but generally very complimentary to both her personality and her courage. Entertainment of a vigorous sort.

ETERNAL VALUES IN RELIGION, by James Bissett Pratt (*Macmillan*, 162 pp., \$2). The author was one of the most eminent of modern religious psychologists. He writes as a psychologist but relates this volume to religious experience in the common man—in you and in me.

SOUTHERN LEGACY, by Hodding Carter (*Louisiana State Univ. Press*, 168 pp., \$3). One of the timeless documents of the American scene is written on these pages. Loyal to himself and loyal also to the royal in himself, Hodding Carter has placed the nation in his debt.

SUNDAY SCHOOL LESSONS

(Continued from page 54)

themselves with rich oils that should have been used for food, and generally forgot the poor and needy, if they did not defraud them. It is a terrible picture of lust and luxury.

Only constant inspection and strictly enforced laws insure honesty in our modern markets. True that the great majority of business people are honest, but the minority, ruled by greed, is always on the prowl. Some years ago I saw an exhibit of false measures gathered by inspectors in New York City. False bottoms in baskets and boxes, ingenious containers devised to deceive the eye, scales that could be controlled by the pressure of the merchant's foot beneath the counter—what a commentary on twentieth-century moral standards. If Amos were to return he would exclaim as he did to Israel and Judah, "Are you better than the heathen?"

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• Sunday, April 30th

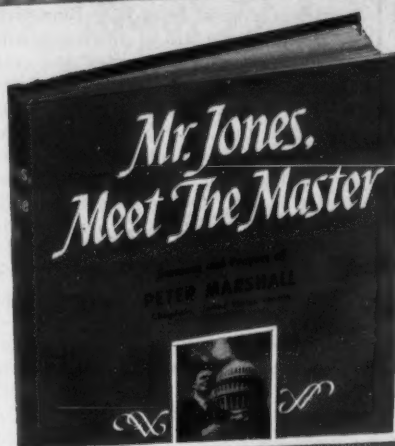
WORSHIP THAT PLEASES GOD

AMOS 4:4, 5:4-9, 14, 15, 21-24

ISAIAH wrote of the ground packed hard about the altars by the feet of the people. The prophets all refer to the evidences of formal religion in Israel. The priests in particular resented the charge that the worship of God was neglected. They could point to the feast-day throngs that came to the holy places with their sacrifices. True, there were heathen gods worshiped, but they were only aids to the worship of Jehovah. So the priests generally defended the reputation of Israel.

It was at this point that the prophets and priests fell out. To the priests, religion was an easy-going partnership with God. Just so the people kept the feasts, brought their tithes and sacrifices regularly, kept the Sabbath, observed the ceremonial laws! God would be satisfied with them.

"Obedience rather than sacrifice" is the refrain that runs through the preaching of the prophets from the



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time of Samuel to John the Baptist and Jesus. The issue is whether religion can be divorced from life. Formalists in all ages have laid so much emphasis on liturgies, sacrifices, rites and ceremonies that they have come to mean religion to multitudes. Amos would assure us that they have no meaning in themselves but only acquire meaning if they are expressions of consecrated hearts. "Out of the heart are the issues of life." Jesus said that. The rites of Israel were in the same relationship to true religion as their morality. Both are fruits of faith, expressions of inner commitment to God.

In marking such a distinction we are in danger of discounting formal worship, and even personal morality. "Let justice roll down as waters and righteousness as a mighty stream." There must be a source for the stream in a spring on higher ground. As Jesus told the woman of Samaria, He can create that living fountain in any re-

ceptive heart. The same is true with regard to worship. Expression of Christian love and faith in forms of worship helps love and faith to grow. But the bowing of the head without the bowing of the heart is only offensive to God. The terrible state of religion in Israel was due to the attempt to divide life into two separate areas, one religious, the other secular. When that compromise is made it is not long until secularism becomes religion. Life is a unit. The love of God either masters all of life, its forms of worship and standards of morality, or it masters none of life. Where there is sincere devotion to God there will be sincere worship and wholesome conduct.

Questions:

Considering the last three lessons from Amos, what would he find to criticize in our present-day world? Would his solution to our problems be the same as that given Israel?

I SMASHED MY GLASS CRUTCH

(Continued from page 30)

up the breath some way, and maybe slip out at noon for two more to hold him through the afternoon. He makes it. Work is over and no one said anything. What a relief! Now he can have a few honest drinks, quietly, before he goes home. Just a few, and this time, he'd better take a bottle home so there won't be that awful morning again. But somehow or other, late that night, when he does go to bed, heavy in forgetfulness, the bottle is empty.

Each day is a little harder, a little more risky than the one before. Finally the body that has been nourished largely on alcohol for days cannot take it any more. He's come to the end of another complete cycle. Like a lost person in the woods, he has circled to behold his own footprints.

It has all happened to me.

I think no state of mind can be darker than the days of remorse of the alcoholic, knowing that he is beating down all the things he loves and undermining his own health and sanity. But I know there can be an end to the darkness, and a permanence to the brightness. The cycle can be stopped right side up. I have proved it!

After it became apparent to me that "cures" and sanitariums were only temporary respites in the wretched life I could no longer tolerate, I tried psychiatry for a year. I became "dry" while studying with a man who used the Peabody system of impressing truths on the subconscious mind, and thus changing habit patterns. Here, too, there was something lacking. After a few months, I felt again that I was a normal person and, therefore, could be what is known as a normal drinker. My first attempt was of course a dismal failure. I was in

that old whirlpool again—worse than ever. By this time I knew in my sober moments that I must hunt for something to hang on to, something that would be with me always.

Religion, as such, had never occurred to me as a cure. In fact, in my guilty state of mind I generally steered clear of anything that smacked at all of the church. And yet, often when I sat down at the piano alone, I would find myself singing along with a tune that had stayed with me since childhood: "The old-time religion . . . it was good for our fathers . . . it's good enough for me."

My father had taught it to me. What a struggle life had been for him! I can remember my schooldays in Canada. He was the minister in Port Hope, with two outlying pulpits to fill on Sunday afternoons. Weekdays he taught in the country school—the little red schoolhouse I attended three miles away in Port Britton. He was raising and educating a family of four boys—and his church salary was \$900 a year. I don't know what he got for teaching school; I know only that it was precious little. Yet he and my wonderful mother were sustained. It was the old-time religion.

In radio, I had made my father's yearly salary in a single week—and yet here I was teetering on the edge of hopelessness and poverty. By now I couldn't get a radio job of any kind. If an appointment was granted it was only to say: "I'm sorry, Broke. In my book you're one of the greatest voices that was ever on the air, but there's nothing for you. You know your reputation—why should I stick my neck out?"

It got to a place that even if I was given an audition I would either do

so very badly because my self-confidence was so shaken, or I'd try too hard and be worse. In between, I would do odd jobs, when I could get them—neighborhood canvassing, house painting, factory chores, laying concrete blocks—trying to tell myself that I didn't want radio work, that I hadn't found my real vocation yet, but knowing down deep that I was a poor liar.

Twice I had been forced into personal bankruptcy. My circle of friends had dwindled to a select few who would arrange for me to occupy an unrented apartment until it was taken, or who would bring me to their country place for a week-end because they knew I was hungry. As for financial help—maybe a dollar or two, no more. They knew what I would do. As for jobs in radio—well, I was a great guy, but—

One day, as I was making the rounds of the agencies, I ran into a fellow I knew who had faced the same problem. He had drunk himself out of a good production job in radio, but once more he was happy and busy, directing in radio, better than ever. Perhaps this was what I needed: someone who really understood my problem. Someone who would not look upon me as an outcast, who would accept me as a man with a problem, and together we would try to work it out. He talked to me that way, and when he said he was going to a meeting where there were a lot of people just like us, I wanted to go along.

It was a meeting of Alcoholics Anonymous in Forest Hills, N. Y. As I sat there listening to other men and women speaking openly of the years they had lost, of the problems they had faced, I no longer felt alone. By concerted effort and with the help of a Power greater than themselves they had been able to stay away from alcohol twenty-four hours at a time, until some had been happily sober for years, reinstated in society, and back at their jobs with a new light in their eyes and a buoyancy in their steps.

I listened and watched, and I thought. I was happy here—happier than I could remember being for years, and when they got together afterward for coffee and cakes, I found myself among a group of people I could understand. Here there was no hush-hush. If you told of some awful thing you had done, they would top it by telling you of one of their experiences—and they could laugh about it! Here was a group of people who had been through the mill.

Three of those strangers offered a helping hand that night. One man who had been fired from an advertising agency and was making good now in a newsreel job, told me he would try to make an appointment for me with his boss. Another said it was a bad thing to

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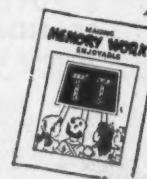
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be alone, and didn't I want to come home with him and his wife? Still another gave me three addresses in New York City where I could get part-time employment.

And all these had been drunks! What was this warmth? What was the well-spring from whence came these friendly smiles and helping hands?

I had a long talk with the fellow who had brought me. "It's simple," he said. "We join nothing, pay no dues, come and go as we wish, but there is a great tie that binds us—the 'tie that binds our hearts in Christian love.'"

Here it was again: the old-time religion.

"What do I do?" I asked.

"It's simple. You want to stop drinking. Right here are a lot of people like you. First, we admit that our drinking is out of our control, and that it is interfering with our lives. Then we admit that there is a Higher Power who can help us in our struggle for freedom and happiness. We decide to do without drink for the next twenty-four hours. Then we go home and read the book that explains the whole thing. We talk to others who have made it work—and then we come back to the next meeting.

"Later on, when we have found our footing and are feeling stronger, maybe we'll tell the others some of our experiences. By this time we have learned

to rectify the wrongs we have done; we hold no grievances and take a square look ahead. Then, when we have really accomplished something, comes the most important step of all—we call it the 'Twelfth Step.' We go out and help the other fellow who needs help."

Here it was: the old-time religion, but used in a different way. Christ's fundamental method—"Go ye and preach the Gospel."

SIX YEARS have slipped away since that night, six happy, redeemed, useful years. In the past two years my record tells me that I have worked with and helped scores of people in and out of my profession to find an end to their heart-breaking search for normal, happy living. The "cures," the sanitariums, and even the man who brought me the Peabody method, all overlooked one big thing. *A man needs something powerful to hold on to*, no matter what the circumstances may be, in a crowd or alone. A.A. has it, in that "Power greater than ourselves"—God.

During the war, in order to help in the all-out effort for armament, I took what was called a refresher course in engineering, for I had studied it in college. This refresher course enabled me to brush up on a lot of knowledge that had lain dormant in my mind for years, and through it to be of service later as

chief inspector of the parts department in a great airplane factory.

For me, A.A. was a refresher course in fundamental Christianity, in those truths a boy had learned in a Canadian manse, and that a timid, blustering young man had tried to forget.

To everyone who comes to A.A. or some other such organization, strength and progress are to be had in unselfish fellowship. Joined by faith in and reliance upon God, the individual and the group are tapping limitless resources for living victoriously.

No, there's no way of guessing how many people hear my voice on the thirteen broadcasts each week. But I can count the hundreds of letters, and I do, as I read the wonderful messages of "Welcome back!" And I know from reading those letters that my voice somehow tells them that I love life and am enjoying every minute of it, thankful to God it was given me to return to the work and the friends I love so much. And now, knowing more of my story, maybe others will hear a message in some of the things I say over the air, and maybe they, too, will come to know there is a way out.

You see, there are at least three places in the Bible where it says, in essence: "The things which are impossible with men, *are possible with God.*"

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ABOUT THOSE "COLD CURES"

(Continued from page 28)

proved by the Food and Drug Administration of the Federal Government? FDA did not pass on the value of the tablets as cures; this wasn't its job. The agency's release of some 50 types of antihistamine drugs merely said in effect that the FDA felt they were safe when used according to instructions. Consumers who buy cold cures must therefore pay strict attention to label directions. An overdose may be downright dangerous.

Cold-cure tablets, if taken incautiously and without a careful check on their reactions, may make you drowsy, nauseated and sluggish. You may not be able to work or to drive your car. Your employer may find you asleep at your typewriter or desk. I recall a case where a young man lost his position because his superior saw him acting as if he were drunk. His behavior was caused by an overdose of the new "wonder" drugs. I also remember the case of a 28-year-old bride who was found dead in her honeymoon suite in a swank Chicago hotel. Beside her was an empty bottle of cold tablets. The bottle originally contained fifteen such pills.

To counteract drowsiness, some of the new cold tablets contain caffeine, the stimulant present in coffee. This is all well and good, except that some people should never touch caffeine. A person with an abnormal heart or certain disturbances of the circulation may dose himself harmfully with caffeine. Patients with high blood pressure, it should also be noted, cannot tolerate antihistamines. And in addition, some of the direction labels say, "Don't take if you have any fever." All of which sounds as if it's a good idea to have a doctor's advice before dosing yourself.

But suppose you can follow directions to the letter. Suppose you feel a tickling in your nose and throat, let go a hearty sneeze, and decide to try a cold cure for all it's worth. Let's see what the drug is up against.

In the first place, there isn't such a thing as a "common" cold. The medical profession calls it "coryza," and it is a complicated disease of which we still know very little. Science has been working for decades to find out what makes you sniffle, what brings temperature and coughing and hustles you into bed. The trouble is that only people and anthropoids are susceptible to colds. The scientists must have either men or monkeys for their guinea pigs; cold cures can't be tested on inexpensive white mice.

Doctors have been long aware of such drugs as Benadryl and Pyribenzamine. These have been capably used in combating hay fever and other allergies. They work by fighting "hista-



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mine," a strange substance that may be found throughout the body. Histamine on the loose dilates the capillaries, contracts muscles, causes excessive secretions of stomach acids, stimulates glands. When this happens, you may get hives, hay fever, skin reactions, or what looks and sounds like a cold. The antihistamines attack these symptoms, and do it quite successfully if the pills are taken at the onset of a cold.

But it is well to remember that symptoms of all diseases are simply the observable results of the body's handling of the infection, just as pain is a signal that something is out of order and is being repaired. The pain could be quenched by cutting the nerve which telegraphs the sensation to the brain—but the basic cause would not be touched. It would be like the one-time thoughtless habit of slaying the bearer

of ill tidings. No one is certain that the cold is actually killed along with its symptoms.

So, apart from side effects which may be disastrous, cold-killers are probably not as homicidal as they are made out to be.

BUT there is something important to be said even for killing cold symptoms. The patient is less uncomfortable when his nasal passages are clear. He feels more like a human being. And, when he is not launching sneezes, he is less likely to infect other people.

Adding it all up, it looks as if antihistamines very possibly will relieve discomfort due to colds when used correctly and by the right people. But if you're out to kill the cold dead, the best prescription is proper diet and rest. Upon this all doctors agree.

I AM FOR THE CHURCH COLLEGE

(Continued from page 29)

appreciation of the responsibilities of leadership. This education which merely makes people smart and clever in acquiring money, place and power but fails to touch their moral lives, may be worse than no education at all.

The aim and purpose of the Christian college, on the other hand, is not only to produce intelligent leaders, equipped with facts and skills, but leaders dedicated to the high ideals of service to their fellow men and who follow the precepts of Jesus when He said, "He that loseth his life for my sake shall find it." The Christian college accepts the obligation to improve and strengthen our spiritual resources.

E. Stanley Jones tells how the Japanese have a way of stunting forest trees so that they never grow any higher than two or three feet. They become potted plants instead of forest giants. This is done by tying up the tap-root, so that the trees live off the surface roots. It remains a stunted thing. Too many of our lives are like that. We live off the surface roots, not from the depths. A college or university degree does not enable us to become "forest giants" unless we have within us the taproot that goes to the depths of a genuine Christian faith and provides our spirit with the nourishment of understanding, the confidence in a divine purpose, and the fervent desire to help our fellow men.

The Christian college aspires to tap these depths in each individual student. It is a worthy objective in these days of individual fear, frustration and failure to achieve happiness because of lives morally stunted on the food of surface roots.

The responsibilities in the face of these grave spiritual problems of the day rest with leadership in every phase of our daily life. As someone has said:

"Only when people in positions of leadership in business, in the professions, in government, in the laboring world, realize that they have a call to 'full-time Christian service' equally with the minister, can there be any hope of a Christian victory in the world today." The Christian college and its teachers are consecrated to the task of supplying leaders with these needed qualities in all walks of life.

Only by a greater social, civic, moral and spiritual literacy can we ever secure lasting peace, preserve liberty under the law, maintain respect for basic human rights, and protect the rights of minorities. Only by strengthening our spiritual resources can we create better living standards at home and abroad, or achieve as much security as is consistent with freedom. Liberty, good government, a decent community, a constructive peace cannot be easily acquired. We must pay the price in work and sacrifice if we hope to secure and maintain them. More active, participating citizens are required in government, in politics.

Too many of us are like the young man who suffered serious eye trouble and was given by his oculist the following diagnosis: "You are living on these Western prairies where you look out constantly over a vast expanse; you need something close at hand to lean your eyes against."

We look over a world of turmoil. Never has the range of the ordinary man's vision taken in such a wide scope and dwelt on such immense affairs. And so many of us are having trouble with our vision. We need something close at hand to lean our eyes against. That something is individual character shouldering its own responsibility in the community. It means building a wholesome family life for our children.

It means participating in local government. It calls for service to the church on the corner. It demands effort to build good schools. It requires work to serve the unfortunate and handicapped men, women and children of our community. It exacts sacrifice in the making of a lasting peace for all people of the world. All this rests with the individual citizen. Yes, we have much to learn our eyes against in these crucial days!

Charles P. Steinmetz, who turned down offers of salary greater than the President's in order to remain at the work he loved, when asked what would be the next great development, said: "In the field of spiritual law." His research in science had convinced him of the need for progress in human relations and in finding the road to true happiness and worthwhile living.

Our primary business on earth is not to make a living but to make a life. Making a living is necessary and right and proper, but it is not the end; it is only the means to the end. Too many of us today are confusing these means and ends.

To produce leaders imbued with the purpose of making a life—therein lies the challenge to Christian education.

It has been pointed out that we educate the finest engineers and chemists and biologists in the world, but our human engineering is so bad that not too long after victory we do not know what to do with it.

We must have the human engineers to guide us in the utilization of science. Scientific knowledge is a menace to the world and man's future unless we temper it with compassion and understanding. It is there that Christianity must take over if the world is to meet the challenge.

Charles A. Wells has warned, "One of the most dangerous signs of the times is that the world and its thought is not being influenced by Christian attitudes and principles as it should be and it has been in the past. The voice of the church and the Christian testimony does not penetrate far into the current scene. An examination of this situation reveals the deadening compromises that so sadly diminish the influence of Christian testimony. The day has passed when it could be said that the Christians are a people who stand apart in daily behavior from the rest of the world."

One of the great stories of heroism in World War II illustrates the ideals that we must follow in finding our destiny. It is the story of Lt. Col. John Henry Patterson, a citizen soldier killed in the service of his country. His body lies on the summit of Mount Oliveto in the Apennine mountains of Italy.

Patterson had been superintendent of schools in Phoenix, Arizona. The qualities which made him a good

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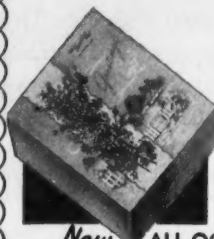
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teacher made him also a good leader of men. Between the time he landed on Salerno Beach and his untimely death on October 2, 1943, he had carried out seven difficult missions with the phenomenally low casualty list of seven men out of the entire battalion.

Shortly before his death, Patterson, out of his experience in mountain warfare, suggested a text for a sermon to his best friend, the regimental chaplain: "Always take the high ground and the enemy will flee."

The chaplain used that text at the burial service for the man who took

Mount Oliveto. It is a good text for those who strive in the battles of peace to achieve a political and social order at home and abroad worthy of the sacrifices of Patterson and the other fallen heroes.

That theme, too, is worthy of the graduates of a Christian college in this crucial period of history. Let us dedicate ourselves to take the high ground of courage, of righteousness, of service to our fellow men. Then surely we will put to rout the enemy—greed, selfishness, lust and war.

THE ROCK THAT MOVED

(Continued from page 24)

And the soldier stubbornly went on: "I am sure I saw him in the garden, for my kinsman, Malchus, was wounded by one of them who drew a sword—and if I am not mistaken, it was this fellow here."

Then Peter, beginning to curse and to swear, said: "I know not the man." He used language he had not used for years. It was vile. Even the soldiers were shocked. They all looked at him in amazement.

They did not appear to notice the shuffling of feet, as soldiers led Christ from Caiaphas to Pilate. Peter's denial was a torrent of foulness, but it was his face that startled them. It was livid, distorted, eyes blazing, mouth snarling like a cornered animal. It was not a pleasant sight, and they kept silent.

It was a silence so intense that the crowing of a distant cock was like a bugle call...

Immediately, Peter remembered the Lord's prophecy: "Before the cock crow twice, thou shalt deny Me thrice." Like a wave there swept over him the realization of what he had done. All of a sudden he remembered what Jesus had said, and, with tears streaming down his face, he turned away from the fire.

Through a mist of tears he saw ahead of him the stairway that led to Pilate's palace—and, by a terrible Providence, it was just at that moment that Christ was being led up the stairs to appear before Pilate.

The Lord had heard! He had heard it all!

Christ paused on the stair, and looked down over the rail—looked right into the very soul of Peter. The eyes of the two met. Through his tears all else was a blur to Peter, but that one face shone through the tears—that lovely face, that terrible face, those eyes—sad, reproachful, tender, as if they understood and forgave.

The world seemed to stand still as, for that terrible moment, Peter looked at the One he denied. We shall never know what passed between them. Christ seemed to say again: "But I

have prayed for thee, Simon. Satan hath desired to have thee. But I have prayed for thee."

With great sobs shaking his strong frame, Peter spun around and rushed out to have the cool morning air fan his burning cheeks. He fled with his heart pounding in his breast, while the Nazarene walked steadily to meet the Roman governor. Something died within the heart of Peter that night. Something was killed. That's why his heart was broken.

In fact, *the Simon in him was killed. Simon had ceased to be. Peter was being born.*

Nothing more is heard of Peter for two days. Christ has been crucified.

The hammer blows seem to be echoing still among the temple domes, and in the very heart of Peter he feels the thud of the hammer and hears the screaming of the impenitent thief.

But we must follow Peter further. It is not fair to leave him a sinner, a swearing traitor, a fugitive from the heart of love. This apprentice apostle is still in the making. And he is behaving true to form. Only last night the Master had spoken a personal word of warning when He said: "Simon, Simon, behold Satan hath desired to have thee that he may sift you as wheat—" and it had come true.

But he remembered that word of hope added by Jesus: "But I have prayed for thee that thy faith fail not." His Lord had prayed that somehow he should not fail. That prayer must be—would be—answered, but how? Never again would his Master trust him.

And what of the other disciples? What would they think of him? What could he do? Ah, but Jesus had said even more: "And when thou art converted"—that is, turned around—when you have got new bearings, when you turn your face once more toward Me—strengthen thy brethren." What did He mean?

Black Saturday passed. A new day dawned, a new week—aye, indeed, a new age—though they knew it not. There came the strange story gasped

out by breathless women who had come running from the tomb. Then a race with John and the discovery of the empty grave. . .

Something had happened. Life could never be the same again. The dead had come to life. The Christ who had been crucified was alive, but still Simon could only nurse his deep and bitter shame. He was a changed man, still smarting with the searing of the iron that had eaten into his very soul.

There came that night when, having gone back to their boats and their nets, they had worked hard and in comparative silence. Now as they came back, discouraged and sad, they saw Someone standing on the beach in the early light of morning. The sea was calm—calm as a millpond—and the early morning mist still clung to the surface of the water.

They saw the flames leaping from a fire, and this mysterious figure waiting while their boat drew nearer to the shore. "It is the Lord," said John, and that was enough for Simon. Here was the opportunity for which he had longed—to tell the Lord that he loved Him—to show how well he knew Him. Without a moment's hesitation, he jumped overboard and waded ashore.

And then comes the loveliest record of God dealing with a penitent sinner. Its tenderness and understanding come stealing into our own hearts like the perfume of crushed flowers. For every denial, Jesus asked a pledge of love. Three times the question: "Simon, lovest thou me?" Three times the answer—and then the restoration. "Feed my lambs. . . Feed my sheep. . . Feed my sheep."

When next we see Simon, he is Simon no more but Peter—the Rock. We see him fearless and eloquent, fire in his eyes, his voice vibrant with conviction, melodious with good news. His own will has gone; his Master's will has taken its place. Peter stands up and preaches the gospel of his crucified and risen Lord.

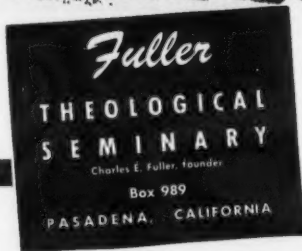
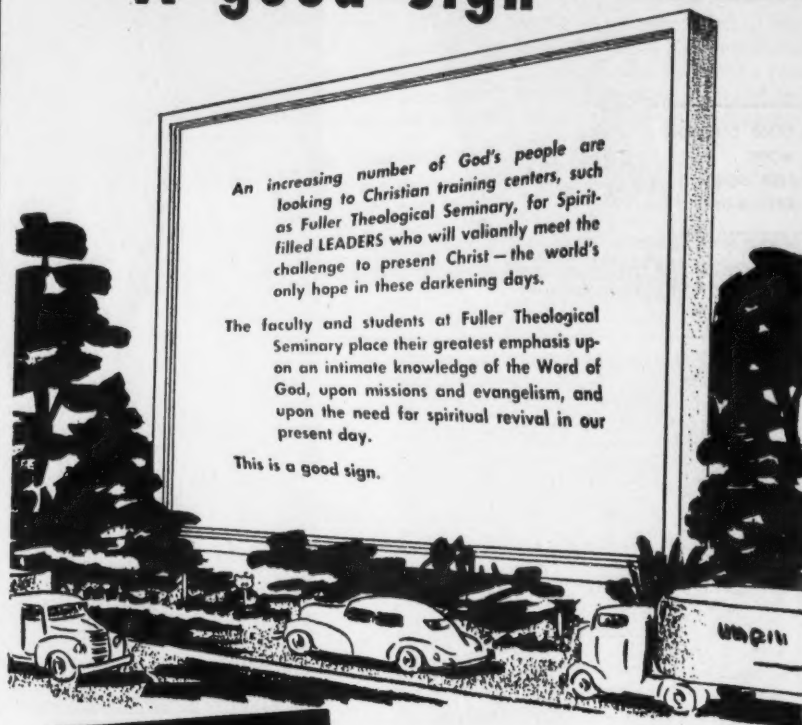
Is this Simon preaching a sermon? No, this is Peter—the rock which had moved, but now is firmly established in the Gospel. The sinner-saint has become a witness, a pillar of strength to the brethren, an apostle to the ages.

The same Jesus, who called Simon, is calling you. The same Jesus, who saved Simon, can save you. The same mighty hand will hold you up. The denials that you have made were made by Simon. Yet he was restored; so may you be restored. Christ changed Simon into Peter, the sinner into the saint.

He can change your life, if you are willing!

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Frank Stewart: He has worshiped in 600 churches.

HE COVERS THE Religious Front

By JOHN R. SCOTFORD

CLEVELAND'S champion churchgoer is Frank Stewart, religion editor of the *Press*. Out of the metropolitan area's 800 churches, this medium-sized, rough-hewn pencil pusher will have worshiped in 600 by the time these words are printed.

For eleven years he has written the feature, "A Stranger Goes to Church," for the Monday *Press*, in which he tells in folksy fashion about the congregation where he attended on Sunday. He rarely reports the sermon but plays up the human interest angles which can be found in the life of any church. His language is not that of the theologians but that of the street. At one time or another his feature has been put on nearly every page in the paper, but in recent years it has come to rest permanently on the editorial page.

As his picture appears at the head of his column each Monday, Frank Stewart has long since ceased to be a

"stranger" in any Cleveland church. In the smaller churches the minister is likely to announce the fact when he sees him coming in the door. When the general public discovers him anywhere except in church on Sunday morning, it is disposed to regard it as a minor scandal.

Frank Stewart did not ask for his present job; instead, he resisted it. For years it had been a tradition in Cleveland that the *Press* always had a new church editor, as the position was then called. No one had made a success of a church page in the Cleveland paper which had the largest circulation and the greatest popular appeal.

For twelve years Frank Stewart had worked on the *Press* as feature writer, executive sports editor, night editor, and state editor. When Louis Selzer, the editor-in-chief, took him out for dinner and suggested that he become church editor his first thought was, "Are they trying to get rid of

me?" He was told that the *Press* wanted to present religion as effectively as it handled the other interests of its readers and that it wanted the good will of the Cleveland churches. He had been selected for the position because he was a good newspaperman, and they wanted him to go at his job in the same way that he would take any other assignment. He was promised as much space as he might need, including the first page for stories that deserved it, and the full cooperation of the other departments of the paper, including art and advertising.

He took the job. His first story was about a men's missionary society.

Among newsmen there is a saying that every paper has on it one man who is "really religious" but that he usually works in the sports department. Frank Stewart was that man on the *Press*. "The editor did not know it then, and I am not sure he knows it now!" is his comment. Stewart is an ordained elder in the United Presbyterian Church, has served as a Sunday-school superintendent and as a teacher of adult classes. In the summertime he helps the preachers out by supplying their pulpits.

FRANK STEWART'S personal sincerity has been the foundation of his success in handling religious news. He believes in his job and feels that in it he has the full support of his paper. He rarely criticizes the churches and then with only the gentlest touch. The ministers feel that he is their friend, and trust him.

Saturday is the problem day for an afternoon paper, in both circulation and advertising. Each week Frank Stewart runs a religious feature written in good journalistic style with plenty of "art work." He exercises an absolute censorship over the church ads which are accepted by the *Press*, and sees to it that no religious mountebanks have the use of its pages. When he took over, the *Press* was running four inches of church ads on Saturday; last Easter the church features and ads occupied four full pages. The Saturday circulation has also improved.

Frank Stewart covers the religious news generally, attending the major denominational gatherings and the meetings of the Federal Council. In the summer of 1948 the *Press* sent him to Europe for the Amsterdam meeting of the World Council and also for an audience with the Pope, whom he found "easy to talk to." He has made over a hundred addresses about the World Council.

Frank Stewart is happy about his job and expects to continue to explore the religious highways and byways of Cleveland—and the world—for years to come, and to tell his readers what he discovers.

THE END

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NOTHING TO DRAW WITH

(Continued from page 6)

than to stand in the presence of a pure and noble God and be incapable of seeing Him because of impurity and incapable of appreciating Him because of the lack of integrity.

"I do not know what Heaven is going to be like," said a rare and ripe old Christian, "but I know it will be a place where the language of love will be spoken and I am trying to learn that language now. It will be a place where holiness and purity will be the order of the day and I am trying to incorporate those things into my life so that I will feel at home." He was developing the power to appreciate such a place as Heaven might be expected to be, so that he would have something to draw with when he arrived.

Perhaps the military police can be excused for their lack of interest in our appreciation of art. This was not their line. But they could have learned, and, after all, those great paintings

did not need their endorsement. The pictures will survive without the soldier boys' approval, but the boys will never find the most beautiful and finest in life until they have cultured at least some understanding of beauty.

There has never been as much real wealth in the world since time began—ideals, vision, beauty, nobility, art, loveliness, and truth. And the crowds at prize fights, burlesque shows, and race tracks were never so dense.

It is sometimes said that the church is failing because its pews are so sparsely filled on Sunday morning. It will have to accept some of the blame, of course. But the masses are losing much more than the church is losing. The greatest truths of all the ages are being voiced from pulpits every week.

Perhaps the crowds go elsewhere because so many people have nothing to draw with.

PLEASE DIE WITHOUT SCREAMING

(Continued from page 43)

But what can we say to the grown-up, keen-minded folks in America who shake their heads solemnly and tell us, "No, we're not giving another cent to China! We're not going to pay the bill of raising up a generation of God-and-democracy-hating Reds!" And so, because some kind of iron curtain has slowly and irresistibly descended between you and them, they would have us board up the windows and send you away—in the name of America, great land of warm hearts and generous souls! In the name of Christianity, they want us to close our open hands into tight fists, even if we can reach none with our righteous wrath but you forsaken little ones. They ask us to let you starve. God forgive them, they ask it in the name of the gentle Christ who came to lead men into the abundant life!

So you see, if you die quietly—not screaming out your terror, not sobbing piteously for food—these folks need never be stabbed into wondering if, after all, they were wrong. Tragically and eternally wrong. For that would be a frightful and inescapable load for any conscience to carry to the end of its earthly days.

How can we convince them in time? What can we tell them? What do they need to know? They are honest, sincere people. But they're as confused as everyone else by what the headlines have been shouting. They are afraid of war and of enemies, and they're not quite sure who is an enemy and who is not.

Well, maybe we could tell them about some of you. Maybe if they

knew that should we turn you out you will surely die, they would relax their clenched fists and open their hearts again. Maybe if they knew that you are only little ones, enemies of no man in this wide tense world . . . maybe if they knew you as we do, maybe then . . .

WE could tell them about the boy Li Chang. He lived with his mother and father in Foochow, sprawling town on the mighty River Min. Dividing around the densely populated Nantai Island section of Foochow, the river made its deliberate way, as peaceful and serene now as it could be vicious and raging at floodtime. Majestically it flowed under the Bridge of a Thousand Ages, rocking a hundred clustered sampans in a gentle river lullaby. Sinuously it neared the sea thirty miles away, broke into a white-capped farewell at Sharp Peak, and then was lost in the greater waters of Formosa Strait. Li Chang had seen the river as suddenly gain strength as a man seized by anger. He had watched from high ground where his father had hurried the little family, burdened by their worldly belongings. The River Min caught up the bobbing sampans to grind them together and hurl their wreckage against frail houses built too near the waterfront. Higher and higher they had seen the river rise, until the streets were lanes of water and the houses crumbled. "The round sun will shine again," Li's father always said encouragingly. And always it was so.

Li Chang would go back with his

father and mother, after the water had subsided. Always they had patiently cleared away debris, rebuilding when it was necessary, their spirits kindled by their love for each other and the memories that made their home dear to them.

When the Communist soldiers came, it was one more unknown experience to be faced, accepted, outwaited. "The round sun will shine again, you will see," Li's father chided when the boy cringed at the distant rumbling which meant that men were settling arguments in the primitive fashion by which men have been settling them since time began. The conquerors swept into and through Foochow. "When will the wars be over?" Li wondered, and his father said, "The round sun will shine . . ."

There was little immediate change in the city. Li kept on going to school. A man came to the classroom one day to talk to them about the new government, but his words meant little to the boy. Li heard that soldiers were crowding onto the island of Formosa, which he himself had once imagined he saw from the coast when the air was very clear, although it could have been only a low-lying cloud. One day after school Li watched larger boats gathering in the River Min below the great bridge. "For the invasion of Formosa," he heard a man say knowingly.

Two days later, while the teacher was sing-singing about something which didn't interest Li Chang very much, he heard the airplane. He listened attentively to this new sound, as it steadily bored closer. But not until an explosion rocked the city and hammered against the walls of the school, did the startled children realize that it was a bombing plane. Only then did they flatten out on the floor seeking cover where there was none. The noise of death faded away into the east. Presently the class resumed.

Li was whistling his way from school, toward the river and his home, when he suddenly stopped. Where his house had stood, there was only a heap of silent rubble. "Your mother and father . . . both," the neighbors told him, and turned away to their own sorrows.

Li Chang walked haltingly to the wreckage. "The round sun will shine again," he said aloud with an awful, deliberate bitterness that a child of eleven should never know. Then he threw himself down on the rubble, and sobbed.

It was there a neighbor returned, when the darkness had come and all was quiet except for the ripple of the sleeping river and the creak of sampan timbers and hawsers and the wracking heart-tearing noises of a small boy who had been suddenly separated

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In Canada: 39 King William St., Hamilton, Ontario

from all he had ever loved. The neighbor led the youngster by the hand and brought him to the gate of the Christian Herald Industrial Mission, out on the edge of open fields, away from the city target.

Superintendent Clare Scratch says, "Thank God we stayed!" Yes, thank God there was someone to comfort Li Chang in the name of the Great Comforter! *Thank God!* Li is only one of the children who have returned home from school to find their parents dead, their homes destroyed. From Formosa the planes come, trying to blast out of the water any boats which offer threat to the island. Sometimes, many times, the bombs miss.

Suppose we turned out the children, closed the orphanage and industrial school. Where would they go? The Communists cannot take them in. The Communist government is not organized to take care of them. They would wander the streets, become desperate little animals fighting for life. Most of them would die. In East China alone 16 million people will likely starve to death in the next three months! And what of the children who do not die? Will they remember what we have taught them—while they are searching ceaselessly, in every tormented waking moment, for food? Will they be better Christians for being deserted, left to make their own way?

"We are receiving your support without hindrance," Superintendent Scratch has just written. "The exchange rate is even a little better than before. The Communists are paying no attention to what we say about being Christian. They're impressed by what we do. It is our opportunity to show them what Christianity means, while we continue to teach the children about Jesus. It's our chance to prove that Christians are not spies, not the advance agents of empire that they have been saying we are. We are having our chance to show what it means to give away love with no strings attached."

By turning out the children, by withholding support, will we hurt the Communists? No, this will mean nothing to them. It will only confirm what they have always thought about missions: that the Cross is only the advance guard of dollar-and-cents commerce, bought and paid for.

Even if we could hurt the Communists by closing the Orphanage, how many children would America's church people be ready to sacrifice? Would they be willing to take Li Chang by the arm and thrust him back to the silent rubble from which he came?

And if Li's story is not enough, we might tell the skeptical ones about you youngsters in the Christian Herald Annex on Formosa, only a hundred

miles across the strait from Foochow, jammed by refugees, arsenaled by the troops and last resources of Generalissimo Chiang. Whatever the United States has done or should have done, the lively island has become a fortress as mighty as Chiang can make it. Some believe it to be impregnable. Others think that it, too, will fall in a matter of months.

Whatever happens, there are the children. Whether the Nationalists stay or the Communists come, what about 12-year-old Koa Chiau-hiong? A year ago, after his father and mother had died, he was found wandering around the railroad station, and was brought to the Christian Herald Home. He's pretty much like any American boy: his favorite game is football.

The Old Stone House

We fell in love with an old stone house
Framed by maples tall.

A little whispering brook crept by
Close to the garden wall.

The house could tell a hundred tales

Of life throughout the years;

Of love and laughter, birth and death,
And smiles erasing tears.

But life moved on from the old stone house
Leaving it lonely and still.

The grass grew long, the dust lay thick,

All looked dejected, ill,

Until our love became the power

To restore its former grace.

We polished windows and clipped the lawn
And made it a lovely place.

So it is with heartsick folk,

Lonely, too often depressed;

A little love and thoughtful care

Restores them to their loveliest.

—Julia Hull Winner

Chiau told the director of the home, "Since you took me in, I have had one whole year of happiness." One whole year. Is it *all* Chiau is destined ever to have in this sorry world? Are Americans ready to do battle with a child's peace of mind?

Tan Kiok is a little girl without parents, only the faithfulness of Christian people between her and starvation or perhaps worse. Can any one in his right mind send her out to *that*, after hearing her say timidly and with her first hint of a smile, "I thank you so much for your love?"

Li Eng-tin is not a robust child, but with good care he can grow up to be a healthy boy. Who knows what he might do for his people and for the world? Now he is helpless; his parents died when he was only a few months old. Do Americans think that Eng-tin is their enemy? Are they really afraid of this sick baby? Without our continued care, Eng-tin, now eleven months old, will never even reach his first birthday.

Or suppose we tell them about the new Christian Herald Faith-Love Or-

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phanage in Hong Kong, British port territory south of Foochow. Twenty miles out in the New Territories area is the little village of Fanling. On a hill in Fanling, within a five-minute walk from the main highway, is a grove of low spreading, gnarled lichee trees. Already taking shape here is another annex home for 225 children. The man who is directing all this is "Mueller" Koo, Chinese Christian who once read the life of George Mueller of Bristol, England, and was so impressed that he took the name of that great lover of children and believed that God would one day use him, too, to start an orphanage.

But what of Hong Kong? Once it was the beachhead of empire, now it is the one last remaining foothold of European democracy. Can Hong Kong withstand the Red tide all about it? Here is a question for the future to decide. Meanwhile children are in need. Their future is being decided at this moment.

The Lai family cannot wait. The father died during the summer. The mother is in Queen Mary Hospital as a government patient, suffering from an incurable disease; the doctors do not expect her to live long. And the children? A boy of 15 earns his keep in a restaurant. A 9-year-old is helping his uncle as a coolie, although the uncle has a large family of his own and can ill afford to support another child. But if he turned the boy out, there would be only the street. And how can a 9-year-old make his own way in a busy city? How could an American 9-year-old do it?

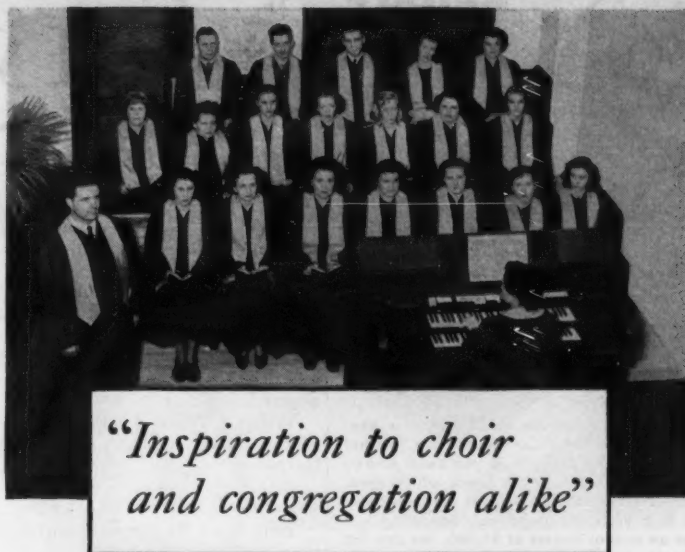
But these are only two of the Lai children. Two others, girls 12 and 13, have jobs. From early morning until dark they paste paper bags. They are paid for their work, too. Each of them earns the equivalent of 2½ cents a day! On this lone nickel, and on the food scraps the proprietor throws them, and in a corner of the room where they paste the bags, they exist—no one could call it living! And besides all this, they take care of their small sister, trying to give her the love and care that no one else in this world has offered.

The Lai children and hundreds more are the reason why the Faith-Love Orphanage has come to Hong Kong. If they need us under British rule, how much more they will need us should the British ever leave!

Well, those are a few of the stories. Believe us, children, we've tried to tell them as best we know how.

The good folks in America will think it all over carefully. You can trust them to do generously what they believe is right. It's just that they forgot for a while that you are only hungry, sleepy, affectionate little kids. They forgot that when they lose their interest you lose your lives. THE END

APRIL 1950



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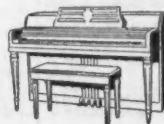
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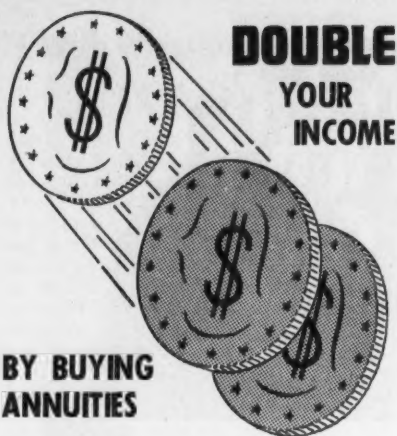
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Practical

"You're always wishing for what you haven't got."

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Self-preservation

Neighbor (to the little boy eating an apple): "Look out for worms, Sonny."

Willie: "When I eat an apple, the worms have to look out for themselves."

Generous

Bill: "As a Boy Scout I did my good deed for today."

Jack: "What did you do?"

Bill: "There was only enough castor oil for one, and so I let my little brother take it."

Gentle Hint

A speaker, coming near the end of a long speech but seeking to keep up the interest of the audience to the close, said:

"I wouldn't like to be in the position of the parson who, in the midst of an extremely long sermon, stopped to tell his audience, 'You know, I don't mind your looking at your watches to see what time it is but it bothers me when you put them up to your ears to see if they are still running.'"

—McCall Spirit.

Toy

"What's your little brother crying about?"

"He's dug a hole out in the yard and he wants to bring it in the house to play with."

In Brief:

Definition: "A dime is a dollar with the taxes taken out."

The man who pokes fun at a woman trying to drive through a twelve-foot garage door usually quiets down when he tries to thread a needle.

Formula for a good speech: Have a good beginning and a good ending, and keep them close together.

Some people grin and bear it, others smile and change it.

Surprise!

An invitation to dinner had been sent to a newly settled physician, and in reply the hostess received a letter so hopelessly scrawled that she was unable to make out whether it was an acceptance or otherwise.

Her Husband: "Take it to the druggist. Druggists can always read doctor's writing, no matter how bad it is."

She did so. After looking at the letter a moment, the druggist went to the rear of the store. In five minutes he returned with a bottle.

Druggist: "There you are, ma'am; that will be fifty cents!"

—Advance.

Mistake

"Where is the paper plate I gave you under your pie?" asked the bride.

"Was that a plate?" inquired the groom anxiously. "I thought it was the lower crust."

Compensation

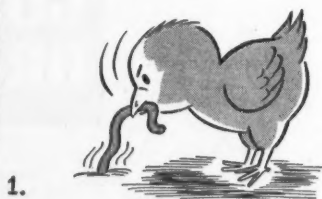
"Waiter, this is a small steak."

"Yes, sir, but you'll find it will take you a long time to eat it."

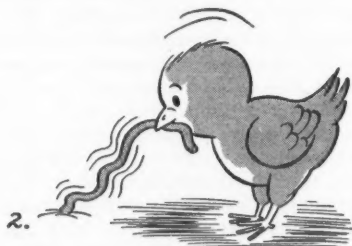
Not So Dumb

When John Jones took his hunting dog out in the fields to show him off to several strangers, to his amazement the dog pointed at one of them.

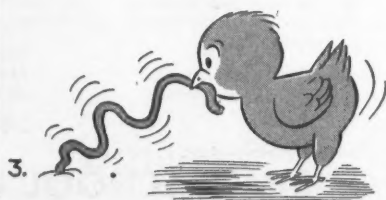
"He's smarter than you think," said the man. "My name is Partridge."



1.



2.



3.



4.

HARRY MACE

Exception

Willie was doing penance in the corner. Presently he thought aloud pensively.

"I can't help it if I'm not perfect," he sighed. "I never heard of but one perfect boy, anyway."

"Who was that?" asked his mother, thinking to point a moral.

"Papa," came the silencing reply, "when he was little." —*The Lookout.*

No Bargain

"How much is the fare to Cleveland?" asked the old lady at the railway ticket window.

"That's \$2.65," replied the ticket seller.

The old lady turned to the little girl at her side:

"I guess we may as well buy our tickets here," she said. "I've asked at all these windows now and they all charge the same price."

Educational

"Yes, stamp collecting is educational," said the fond mother to the visitor. "For instance, where is Hungary, Son?"

Without looking up from his stamp book the young collector answered promptly: "Two pages in front of Italy."

Interpretation

"Are you listening to the news, dear?"

"No, I heard the news. I'm listening to the meaning of the news."

"What does he say?"

"He says he doesn't know what it means."

Truthful

The class had been given a rather difficult sum to do for homework, and Tommy was the only one with the correct answer.

"Did your brother help you with this, Tommy?" asked the teacher.

"No, sir," replied Tommy truthfully. "He did it alone."

Sympathetic

Lawyer (boasting): "When I got through with my plea there wasn't a dry eye in the courtroom."

Knockley: "They probably realized that your poor client hadn't a chance in the world!"

Unselfish

Mother: "Johnnie, dear, I was hoping you would be unselfish enough to give your little sister the largest piece of candy. Why, even that old hen will give all the nicest dainties to her little chicks and take only a tiny one once in a while for herself."

Johnnie (after watching the old hen a while): "Well, Mom, I'd do the same thing if it was worms." —*Advance*

Simple

Little girl: "Mommy, I gave the kitty a bath."

Mother (anxiously): "What towel did you use?"

Little girl: "I didn't use any. I just wrung him out."



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OXFORD



PIED PIPER OF ASANGAI

(Continued from page 28)

the books and supplies. Nothing. A sound intruded on Mr. Kendrick's unhappy musings and he raised his head. The drums. Louder now. More ominous.

Only a fool, Mr. Kendrick knew, would march into a troublesome village like Asangai when its people were "up." But he had no choice. On the way upstream he watched his boys carefully, knowing he could not trust them. They were armed but they knew Asangai of old. Mr. Kendrick's predecessor on the river, an incautious man named Tarbell, had died there.

The drums were loud as thunder when his canoe touched the river bank at the village and Mr. Kendrick stepped out.

There were no villagers on shore to welcome him. That was significant. Ordinarily they would have known he was coming, whether he wished them to or not. With a hand on his revolver, he hesitated. From the village proper, a couple of hundred yards from the stream's edge, came sounds of singing, yelling and foot-stamping. And, of course, the drums.

He turned a glowering gaze on his boys in the two canoes. "Come along," he ordered. "Look sharp!" Wheeling, he strode toward the village.

He saw the whole thing before he was seen himself, so intent were old Woli's people on the business at hand. In the middle of the village street was the girl, sitting motionless on a small black box that looked like a portable typewriter case. She was the stationary hub of a revolving wheel, and the wheel was made up of prancing savages, wearing barkcloth and a weird assortment of ornaments.

That the people of Asangai wore ornaments was no surprise to Mr. Kendrick. But when he looked again and identified the ornaments, he gasped. Never before had he seen bush natives wearing pencils and colored crayons, or "feather" headdress made of pages torn from books. Or plastic phonograph records for ear-pendants!

Mr. Kendrick turned to gather his boys about him before presenting himself. With beckoning hand half lifted, he froze. His face went white. His boys had crept back to the canoes while he was off guard. The canoes were gone. He was alone.

There was but one honorable thing for Mr. Kendrick to do then, and when he had recovered somewhat, he did it. He walked boldly into the village. Without faltering, he strode through the crowd of natives—who fell silent at sight of him—and halted before the girl. "Well," he said, "I've done my duty. Now perhaps, with your amazing notions, you can show us a way out."

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She looked at him, said nothing. She was very tired, and if Mr. Kendrick knew the signs, very frightened.

"They'll do us in," he said. "You know that, don't you? How long have you been here?"

"I followed them from my camp at daybreak," she told him.

"You followed? You mean they didn't drag you here?"

"When they raided the camp," she said, "I hid and watched. Then I trailed them here through the jungle, with this." She indicated the box on which she was sitting. "I'd taken it out of one of the cases before they arrived."

Mr. Kendrick looked at the black box and shook his head. "You're incredible. What do you expect to do with a typewriter? Write your obituary?"

Her answer was a tired smile.

Mr. Kendrick looked up. The people of Asangai had been eyeing him with suspicion. But he was, after all, a government man; there would be reprisals if they tackled him. Then a wrinkled old gnome—the intractable headman himself—was moving among them muttering, and in his wake the din rose again. Mr. Kendrick measured its volume with a knowing ear and knew that time was short. He saw nothing comical in the crayon nose-plugs and phonograph-record ear-pendants. Bitterly he looked for an out.

There was none.

He drew his revolver. The girl put a hand on his arm and shook her head. "No," she said. "But you can tell me when they're really keyed up. I find it hard to judge."

"Keyed up! If they don't have our heads in five minutes it will be a miracle!"

She glanced at him to be sure he meant it, then gravely nodded. "Perhaps it will be, sort of," she said then. And on her knees she opened the box.

It was a phonograph. She wound it. She placed the needle in the groove of the record on the turntable and stepped back. This, Mr. Kendrick thought, was probably her idea of the "new approach," the "new understanding," and with a shudder he turned away.

But he was aware that when the words of "Onward Christian Soldiers" lifted high and clear through the village—the girl herself singing them to a recorded organ accompaniment—all other sounds suddenly stopped.

She had a nice voice, Mr. Kendrick had to admit. A fine young courageous voice. Remarkably sweet, too. And it never wavered.

Awestruck, the people of Asangai edged closer.

Mary Vernon took the plastic record from the little portable phonograph and held it up so they might see it.

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She motioned one of the wilder-looking warriors to remove the record dangling from his left ear, gave him "Onward, Christian Soldiers" in exchange, placed the erstwhile ear-pendant on the turntable and played that. While the strains of "Jesus Loves Me" poured forth, she turned, smiling to Mr. Kendrick.

"I knew they wouldn't break these plastic records or throw them away," she said. "Simple people find a use for everything. Do you sing, Mr. Kendrick?"

"I—I can try."

"With me," she said, linking an arm through his. Her young voice led the way. "Jesus loves me, this I know . . ."

Just how many hymns Mr. Kendrick sang in the next hour he never knew. He lost his voice a time or two and was probably not much help, but it didn't matter. Every proud owner of a phonograph record there in the village of Asangai was determined to hear what was on it, and the festivities were proceeding nicely when Mary Vernon played the last card in her artful little game. On her knees, winding the machine, she suddenly voiced an exclamation of dismay and looked up at the circle of grinning natives.

"The needle's broken," she said. "We can't play any more."

A sea of blank expressions greeted her announcement.

"But wait!" she cried, brightening. "We've lots of needles—lots more music, too—at the mission. Why don't you all come up to the mission? Come on! It will be fun!"

Mr. Kendrick put her little speech, enthusiasm and all, into words the natives could understand. Expecting trouble, he looked at old Woli.

"Well," Mr. Kendrick said then, softly, "I'll be blessed!" For Woli, the trouble-maker, was stamping his big flat feet rhythmically in the dust and humming through his nose, "Yes, Jesus loves me . . ."

"Shall we go, Mr. Kendrick?" Mary Vernon said.

"Madam," said Mr. Kendrick, "you're incredible."

With a bright smile, she turned and walked toward the flotilla of canoes on the river bank.

If anyone had told Mr. Kendrick that the people of Asangai would one day voluntarily deliver themselves into the hands of a missionary, his snort would have been heard all the way to Port Moresby. Asangai, of all places! Preposterous!

But as he took his place with the girl in the leading canoe of that amazing procession, Mr. Kendrick didn't snort at all. Instead, he sang. The tune was "Onward, Christian Soldiers," and he gave it the full treatment.

He had to. Every last one of Woli's warriors was trying to outsing him.



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Close to the railroad, a stone wall forms a barricade behind which the Confederates deploy, so close to the enemy that it becomes a hand-to-hand struggle. The lecturer flashes her lighted arrow on two of the figures in this group.

A soldier in blue is bent over a soldier in gray. "In the midst of the battle," the lecturer tells the hushed spectators, "the Union soldier stops short to swing his canteen to the lips of a dying Southern boy who is pleading for water. As the one puts his arm under the other to lift his head, he discovers that the dying youth is—his brother."

There is a moment of silence in the circular building where the illusion has been so intense that the spectators have seemed to be standing on a vantage point looking down into the carnage where men are struggling desperately and blood is pooling from their broken bodies and the shrill screams of mutilated horses pierce the air. And then the spell is broken.

As I slowly walked from the place, sobered and humbled, I could not forget the two brothers. I cannot forget them yet.

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CIRCUIT RIDERS OF THE SEA

(Continued from page 21)

monkey-wrench. We were as dumb as that. But we went to sea just the same."

The third member of the crew—a black-haired, olive-skinned young Indian in a red-and-black checked mackinaw who had been poring over a big chart—added quietly, "They're good seamen now." He should know. He was Richard Newton, an ex-fisherman who had gone to the Salvation Army's training college in the States and was now in charge of the Juneau corps.

The fourth member of the crew was not in sight. She was Martha Newbould, Eric's wife. She was lying down in the forward cabin, with an empty coffee-tin conveniently at hand, just in case of emergency. Martha is not a good sailor and these were rough waters, but that doesn't keep her from going to sea. As wife of Alaska's divisional commander, she was in charge of the Home League (Army term for its ladies' aid) activities in the Territory.

I watched the angry whitecaps, the boiling wake, the occasional fishing seiners we met, the porpoises flashing back and forth across the bow. Land was visible on both sides, magnificent snow-capped peaks jutting straight up from the water, covered to the timber-line with evergreens growing thick as grass.

"The idea of a boat was not a new one," Eric Newbould tossed over his shoulder as he steered. "We accumulated something like \$5,000 in dribs and drabs, over 20 years. Then, in the summer of 1946, at the suggestion of our Territorial Headquarters for the Western Territory, now so ably commanded by Lieut. Commissioner Claude E. Bates, the young Salvationists of eleven western states, Hawaii and Alaska, really set to work. Youth groups in hundreds of corps each bought a 'piece' of the proposed vessel—a lifeboat, anchor, life-preserver, bunk, fuel tank, and so on. Children put their pennies and dimes in little envelopes inscribed 'My Gift for a Boat for Alaska.' Local corps put on cake sales, rummage sales, dinners and socials to raise money. In less than a year, we had \$32,000."

One day in the summer of 1947, he was standing on the Juneau dock with Henry Lorentzen, looking over the boats in the harbor.

"There's the boat I'd like," Eric Newbould said, pointing to a sleek 45-tonner, the *Taku*. "But she's out of our price class."

They went aboard, just to look around. "Like her?" the owner, Alex Holden of the Alaska Coastal Airlines,

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asked genially. Newbould and Lorentzen nodded.

Alex Holden smiled. "Then she's yours for \$30,000." Quietly he added, "I'll never forget how good the Salvation Army was to me while I was overseas in World War I."

Telling this story, Eric Newbould pauses and scratches his head perplexedly. "Now, how do you suppose Alex Holden knew how much money we had in the bank to buy a boat?"

It was getting dark now, and we were not far from Hoonah, our first port of call. Mrs. Newbould came up the forward companionway, a fair-complexioned, gray-eyed, slim woman of Norwegian ancestry, slightly pale but game. She wore a yellow woolen sweater and navy-blue slacks, a warm, practical shipboard outfit.

Then they all changed into their Army uniforms. The men brought their band instruments up from the cabins—two trumpets, a trombone and an accordion. Henry Lorentzen pulled half a dozen paper-wrapped bundles from a big pile. "Things from the Juneau corps, the States, and individual families for Hoonah," he explained. "We've got bundles for every port we'll touch."

The boat has hauled typewriters, motion-picture projectors, an organ, even a piano. Corps officers have been moved with all their belongings, including trunks, beds and stoves and paint, nails, plaster, shingles and what-not needed to make their new quarters habitable.

While Lorentzen stood in the bow signaling with his hands, Richard Newton gently tooled the little ship into Hoonah harbor. We tied up to the outermost of a nest of fishing boats; there were five vessels between us and the dock.

The boat now made fast, the four Salvationists grouped themselves around the glass-enclosed compass housing. The men removed their visored caps. Then, briefly, Eric Newbould prayed, thanking God for a safe voyage and asking His blessing on the people in Hoonah and Christ's work there.

THEN a fishing-boat let go with its whistle, and another followed. Somebody had identified us. People swarmed aboard, first the Indian children—by the dozens, it seemed—then a few of the younger men and women, then some of the oldsters. As we worked our way to the dock, clambering and jumping from boat to boat, Eric Newbould explained that the boat had just "dropped in"—they were showing a reporter around. An Indian lad nodded and raced up the dock. I learned afterward that he'd run from house to house, calling a meeting. Up

(Continued on page 86)

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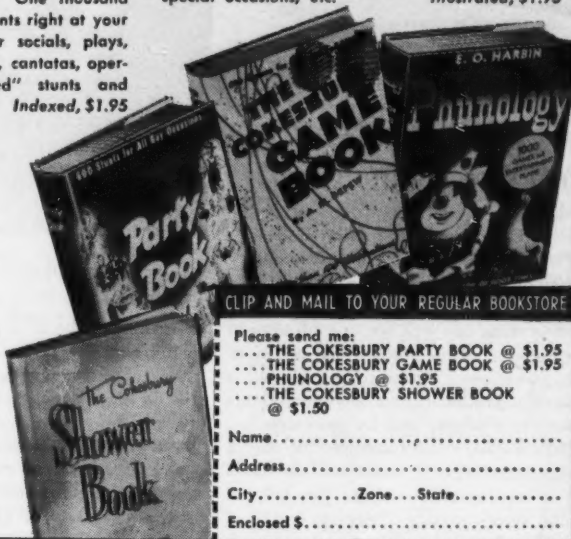
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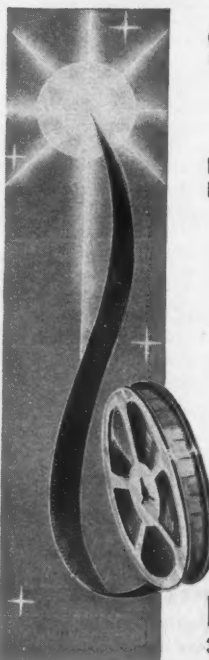
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IN THIS unusual production Robert J. Flaherty, "the father of documentary presentation" as an art, brings to the American audience one of the most fascinating films one will see in a lifetime of movie-going. This study was made in Italy some years ago by Curt Oertel, a Swiss film producer, and has been adapted by Mr. Flaherty and his associates.

Here we have the biography of one of the greatest creative artists of all time—and it is presented without the help of human actors, standard settings or any of the other factors usually associated with producing motion pictures. Michelangelo lives chiefly through camera studies of his works, arranged chronologically and complemented by photographs of the Italian scene, portraits of contemporary personages and drawings depicting events of the period.

The narration by Fredric March, in itself an excellent review of the social, religious and political life of Italy in the 16th century, has definite literary quality. The film majors on the artist's achievements and his relations with the great of his day, the princes of the House of Medici and the Popes of the Roman Church.

The dramatic employment of the camera is probably the outstanding achievement of this film. It acts like the human eye—surveying, appraising, getting the best of each piece of statuary—and, with the help of light and shadow, seems to create movement in inanimate objects. As for Michelangelo's paintings, we feel overwhelmed by the frescoes of the Sistine Chapel, from the Creation to the Flood and on to the Last Judgment. The camera moves, and we feel fright in the Fall of Man and awe in the powerful interpretation of Creation.

A magnificent musical score by Alois Melichar seems to be a part of the commentary—from the soft and beguiling "water music," when the artist is at rest among pastoral scenes, to the highly accelerated tempo introducing the warning trumpets proclaiming the "Last Judgment." Dialogue is used sparingly but



Head of "David"

most effectively, as are sound effects. The end result is that the audience's imagination, which must also play its part for the best enjoyment of this film, is given fullest rein. It is hoped that this brilliantly executed film may be widely enough distributed so that every moviegoer who appreciates the superior in films will get the chance to see it.

A, Y

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young people 12 to 18;

F—Family.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

★ **CINDERELLA** (Walt Disney; RKO). This fairy tale, the delight of childhood, is treated charmingly in this Disney animation. The elements of terror have been tempered so that no child need be frightened by any of the sequences. Color effects are enchanting, as is the musical background which is lively and appropriate to the story.

F

THREE CAME HOME (20th Century-Fox). A gripping drama of the hardships endured by a woman whose fight for survival is accomplished because of her love for her husband and her son. Claudette Colbert in this role suggests moral strength and physical courage. There is

frank depiction of prison-camp life; horror is not minimized, but this is compensated for by a Japanese officer's kindness to some children. As a whole, the film is a stirring achievement, bringing together a well-knit plot, superior acting, the recreation of momentous events in recent history and, above all, a deeply moving story.

A, Y

JOHNNY HOLLIDAY (United Artists). Because it presents a realistic picture of the too frequent problem of juvenile delinquency, using actual situations and the natural settings of the Indiana Boys' School and Indianapolis street scenes, this film is strong in both entertainment and social values.

F

AMBUSH (MGM). An absorbing western depicting credibly and graphically a part of our history dealing with Apache Indians. Tension is achieved at the start and consistently maintained. Scenery, costumes and dialogue are all satisfactory. Love interests are added to complicate the plot and furnish some motivation. Some drinking and violence are part of the story. The film, if viewed with historical perspective, is instructive and entertaining.

F

CHAIN LIGHTNING (Warners). In this dramatic presentation of the potential progress of jet-propelled aviation, thrills of danger are the primary concern. Technical details are interesting and a pilot's concern for the future of aviation, contrasted with a manufacturer's mercenary attitude, offers serious considerations. There are, however, some glamorizing of false values and too much drinking.

A, Y

NANCY GOES TO RIO (MGM). A beautiful girl with acting aspirations becomes the rival of her actress mother in the theatre and in love. The production has all the technicolored glamor and elegant settings of which Hollywood is capable. Some of the costumes and dances are vividly colorful but those of Carmen Miranda border on coarseness.

A, Y

OUTSIDE THE WALL (Universal-International). Social values are paramount in this film. It is concerned with what society and his own fears do to a man released from a prison he entered at fifteen years of age. Violence, cruelty, and the depiction of underworld tactics in many unsavory details are part of the plot. A woman of high principles enters the story to give it a good—if melodramatic—ending.

A, Y

THE AMAZING MR. BEECHAM (Eagle-Lion). A completely delightful British farce-comedy, lively with subtle satire and excellent characterizations describing life in an impoverished titled English family and exploring electoral system and party policies in a clever, humorous manner. The whole production has a warm, human quality.

A, Y

KEY TO THE CITY (MGM). What happens when a socially conscious crusading mayor of a West Coast city (Clark Gable) meets a serious legally-minded and earnest woman mayor of a Maine town (Loretta Young) at a mayors' con-

Film Reviews and Ratings by the

PROTESTANT MOTION PICTURE COUNCIL

vention. Scenes range from a noisy, vulgar night-club sequence through innumerable false situations to the disposal of political adversaries in high-handed manner. Featuring satire of a rather low order, the working out of the plot is poor farce, ridiculous in its violence, and objectionable in its double-talk. **A, Y**

RIDING HIGH (Paramount). This comedy about the ways of horse-racing, gambling and the foibles of "big business" moves fast, has clever dialogue, contains many laugh-provoking sequences. But while the story may be construed as a plea for fair practice in horse-racing, it is sadly lacking in social, moral and ethical values. **A, Y**

SIDE STREET (MGM). This unsavory gangster story deals with a young veteran who falls unwittingly into crime. There is some gruesome violence added to nerve-racking automobile chases. The factors of the plot concerned with immorality, murder, blackmail, drinking and brutality are sordid. **A**

FRANCIS (Universal - International). This intriguing farce-comedy with a novel twist is clever, inoffensive satire on Army "brass" and "routine." It has the distinction of being a pleasant "army picture" without drinking and undue braggadocio. **F**

DAKOTA LIL (20th Century-Fox). A melodrama full of careless deeds on the part of both the criminals and the government agents. Good riding and beautiful scenery in Cinecolor do not compensate for the low ethical standards of the tale. **A, Y**

BUCCANEER'S GIRL (Universal-International). This exciting, swash-buckling story of clipper ships and pirates presents a nautical Robin Hood theme. While the plot is complicated, it holds interest through good acting by the principals, some lively action on the high seas, and beautiful settings. Tavern drinking and boisterous action are part of plot, time and place. **F**

THE EAGLE AND THE HAWK (Paramount). This has some historical significance due to its setting at the time of Napoleon III's intrigue and Maximilian's plotting in Mexico to annex Texas in 1865, while the Civil War was being waged in the United States. A complicated plot calls for bloodshed and inhuman treatment, developing into a display of base cruel acts in a greedy struggle. Too much violence renders this unsuitable for children. **A, Y**

BACKFIRE (Warners). Dealing exclusively with crime, this suffers from too many complications of plot and too many flashbacks. A big-time gambler's life is pictured as charming, despite all his wealth having been ill-gotten. Five murders and two attempted killings may hold morbid interest, but we found the whole experience very unpleasant. **A**

NEVER FEAR (Eagle-Lion). With evident intention to create public interest in the treatment of "polio," this chronicles

the experiences of a young dancer stricken with the disease. The clinical details of medical and psychological treatments given the patient are absorbing, though personal attitudes are not always on a high moral plane. **A, Y**

BLUE GRASS OF KENTUCKY (Monogram). This is concerned especially with the breeding and racing of horses and the men and women interested in the sport. There is a minor but persistent love interest for the romantically inclined and Cinecolor adds beauty to horses and scenery. **A, Y**

GUILTY OF TREASON (Eagle-Lion). The story of Cardinal Mindszenty's trials as told by an American reporter (Paul Kelly) to the Overseas Press Club. The development of the plot and the behavior of the characters are not always convincing, even though the script states a good case for freedom. **A**

HER WONDERFUL LIFE (Columbia). A contemporary story parallels the plot of "La Boheme" and gives opportunity to Jan Kiepura and Marta Eggerth to participate in the opera's performance. High musical quality. **A, Y**

BELLS OF CORONADO (Republic). Roy Rogers as the sleuth in a mystery involving the hijacking of uranium ore shipments, murder and international complications. The plot will be absorbing for the young and contains much instructional material. Good singing by the "Riders of the Purple Sage." **F**

THE TATTOOED STRANGER (RKO). This detective film, in documentary style, has some interesting features, such as creating occasionally menacing moods through some clever photography to in-

troduce crime and danger. Teamwork in police force is the key social value. **A, Y**

THE SUNDOWNERS (Eagle-Lion). Cattle rustling in the 1890's, with gangster-like elements introduced. The central character is a deadly killer made to appear smiling, dare-devilish and debonair but who is a murderous outlaw at every turn. Family relationships are on a low level; moral and ethical values are confused. **A**

MULE TRAIN (Columbia). In this Gene Autry western, an attractive young woman acting as sheriff is eventually exposed as partner in the outlaw's crime. This might tend to discredit law and order in the minds of the young, who are Autry's most assiduous fans. **A, Y**

TRAVELING SALESWOMAN (Columbia). Joan Davis tries to put life into a slapstick farce which combines the restoration of the fortune of an expiring soap factory and adventures as a saleswoman in the West where she has to fight Indians and meet Andy Devine. Much action takes place in a small-town saloon with expected results. **A, Y**

PIONEER MARSHAL (Republic). In this Monte Hale western the good of the law overcomes the bad-town leader and the outlaws are wiped out. Social, moral, ethical values are confused and obscured by slow-moving plot. **A, Y**

BAGDAD (Universal - International). "Escape" type extravaganza, with an Arabian Nights atmosphere and some modern features. Includes intrigue, adventure, beautiful coloring, fine horses, good riding and music with oriental flavor, fast-paced and sometimes violent action. Revenge motivates the plot. **F**



Christian Herald readers, in cooperation with the Protestant Motion Picture Council, chose MGM's "The Stratton Story" as the best picture of 1949. In Hollywood recently, Phelps Pratt, Christian Herald's advertising manager (center, above), presented the PMPC's plaque to Jack Cummings, producer of the winning picture, while star June Allyson, who played Monty Stratton's wife looks on.



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CIRCUIT RIDERS OF THE SEA

(Continued from page 83)

in the town a big drum began to boom—the Salvationists' churchbell.

In a procession that grew like magic, we made our way to the Army hall. It's a small frame building, heated by an iron wood-stove. The native Presbyterian minister, a fine-looking middle-aged Thlingit, was building a fire as we entered. There were between twenty-five and thirty people in the hall, most of them Indians, for Hoonah has an almost entirely native population. More were pouring in, some in hastily-donned Salvation Army uniforms, some of the men carrying wind instruments.

Hoonah is a town of about 300 population. It is twenty minutes from Juneau by plane, eight hours by the twisting waterways we sailed. There is a modern cannery where men, women and children earn big money during the brief canning season. The houses are all new frame structures, built after the town was completely razed by fire several years ago. (Almost every town in the Panhandle has been burned out at some time or other. Houses are jammed so close together that, once fire starts, it rages through them like a spark along a fuse.)

Hoonah is not poor. Its people—the hard-working sober ones, at least—have their snug homes, with oil or coal heat, substantial furniture, good "store" clothes, plenty of food. Yet, perhaps due to the unbalanced atmosphere, the hard exercise in all sorts of weather and the excessive alcoholism of many natives, every third person in Hoonah has an active case of tuberculosis.

The evening's service was a "praise" meeting, with plenty of rousing singing and rhythmic clapping of hands. They sang the old hymns with alternating choruses in English and Thlingit. Lorentzen let loose with his squeeze-box, and the brass instruments—which had been warmed on top of the stove—were thrillingly loud and sharply on pitch. The little building jumped, and the people in it, too.

A woman broke out in violent sobbing, and Mrs. Newbould went over and sat beside her. It turned out that she was an Eskimo who had sung in the Army's singing brigade in Nome, but she was just drifting around southern Alaska now, lost both morally and spiritually. She had obviously been drinking, but the call of the drum had drawn her irresistibly. Long before the service was over she was singing like a bell and promising to sober up and "lead a better life" in the future. "The local people will do their best to help her," Major Newbould said confidently.

There was a brief sermon, which

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Richard Newton translated into Thlingit for the benefit of the older natives who didn't understand English. I learned that the word for Jesus was "Du-kee-ahn-kah-wu-yeet," which means literally "The Son of the Rich Man in Heaven." There were testimonies, and then they sang "Almost Persuaded," while several persons came forward to pray in a little huddle at the altar. I felt rich and warm inside, and, being a sentimental Irishman, I took off my glasses and wiped them carefully.

Although it seemed all too short at the time, the impromptu meeting had lasted over two hours. We were back aboard ship by midnight, and I was asleep almost before my head hit the pillow of my comfortable bunk in the main cabin I shared with Henry Lorentzen.

I was awakened in the grey dawn by the cough and grind of the engines, and I made it to the deck in time to get a photograph of Hoonah slipping astern like a cluster of picture-houses against the immensity of the mountain and the sea. "It's a six-hour run to Tenakee," Eric Newbould said. "That's why we got such an early start."

He told me how big the boat's parish was. From Juneau to Metlakatla doesn't look far on the map, but it takes the *William Booth* almost four days to cover the distance—nearly 1,000 miles—if the vessel touches each of the 12 corps ports. "Last year we sailed almost 5,000 miles, conducted 450 meetings in these ports," Eric said.

As the little ship throbbed steadily toward Tenakee, Eric Newbould told me something of Alaska's spiritual and moral problems. "More money is spent in the Territory on booze than on any other article of human consumption," he said. "The longest bar in the world is in Alaska. The liquor industry almost literally 'owns' the Territory—and 95 per cent of all crime is traceable either directly or indirectly to alcohol. In Ketchikan alone, with a population of 7,000, the annual liquor bill is around \$5,000,000, while only \$135,000 is spent on education.

"Prostitution is a major problem. Almost every sizable town has its 'line' of houses. Venereal disease is widespread. With few white women in the Territory, there is a great deal of 'shacking up' with native women. Indian girls roam from town to town often with children in tow, in search of new liaisons, afraid to go back to their homes because of their disgrace."

We passed close by a neat fishing seiner, and Richard Newton called across the water to the native skipper to "Come to meeting tonight in Tenakee." The skipper called back that he and his crew would be there.

They told me the skipper's story. His name was William Dick. Two

Are you in the know?



If you were stepping into this taxi, should you sit—

- ☐ Beside the belle ☐ On the opposite side ☐ On your squire's lap

Though a gentleman's place should be on the outside, most times—'tain't so in wheel-don. Stepping into this taxi, you should choose the opposite side, so either squire can sit between you wimmin. And when you step out—to a dance, or wherever—cancel

calendar "woes," for Kotex is made to stay soft while you wear it. Gives dream-cloud softness that *holds its shape*. You're at ease! And extra comfortable, with your new Kotex Wonderform Belt made with DuPont nylon elastic. (Won't twist, curl or cut!)



How to decide about a Spring suit?

- ☐ Buy it and diet
☐ Pick a pastel shade
☐ Take a stroll

Does the new narrow skirt defy your figure? If in doubt, stroll around the store. Try sitting; then see the mirror. Budget-wise bunnies shun suits too large or small—or delicate shades that "live" at the cleaner's. (Choose checks; navy; any smart medium tone.) Be perfectly suited, too, as to sanitary protection needs. Decide on the right-for-you Kotex absorbency. Try all 3. More than ever, you'll be glad those flat pressed ends prevent revealing outlines!



If you'd stop going steady—

- ☐ Start feudin' and fightin'
☐ Send him his class ring
☐ Tell him your sentiments

Suddenly, your heart—or noggin—tells you the "one and only" deal is not your dish. Yet he doesn't agree. Should you "sledgehammer" the issue? Or just silently break away? Ixnay! Tell him your sentiments, tactfully. Then no-one's bitter and your rating's still tops. Beware of making enemies . . . and on "those" days be wary of that foe of poise: embarrassment. Kotex defends you, with a special safety center designed for your extra protection!

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years ago, William Dick and his wife sailed to Juneau at the close of the fishing season, intending to bank \$3,000 they had saved toward the purchase of a home. But instead, they went on a week's drinking spree. As they sailed homeward, still drunk, their year-old baby fell overboard and drowned before they noticed it was gone. Hearing of the tragedy, the crew of the *William Booth* made it their business to call upon the bereaved parents. Their conversion followed, and last year, when they made their annual visit to Juneau, their first stop was at Salvation Army headquarters. William Dick thrust \$2,000 in paper money into Henry Lorentzen's hands. "Hold this for me," he pleaded, "until we are ready to buy our house."

Months later, when the *William Booth* tied up at the dock in William Dick's isolated village, the young husband came aboard. "I go back to Juneau with you," he announced. "You take money, go with me while I pay real-estate agent."

Now the Dicks have their little home. William Dick is an "Army" soldier; his wife belongs to the Home League. Neither has touched a drop for over a year.

We pulled into Tenakee early in the afternoon and Eddie Jack, the native "envoy" or lay minister, came aboard. Eddie is 45, slim, wiry and full of good humor. "I was drinking man once," he said, "wanted to marry Tenakee girl. But her mother said, 'No drinking man around my daughter!' I saw Salvationists didn't drink. So I joined Salvation Army, haven't had drop since, married girl, eight kids altogether, two died tuberculosis, five girls and one boy now living."

Eddie is a prosperous man. After he proved his stability, the Superior Packing Company lent him money enough to buy his big seiner; he paid off the \$5,000 loan in four years. He owns his own house and lot and has his own garden where he raises vegetables. Eddie has nothing but praise for the Army. "It is like parent who tries to stop us from sin, make us do right for our wives and children," he said. "My wife teaches kids from Bible. They good kids, well-behaved. They grow up, they marry, settle down, be good citizens."

Again we sailed before dawn, for it was a long jump to our next port of call, Angoon. The vast distances explain why, on its regular trips, the boat stays from two to five days in each port, while a constant round of activities goes on. Everything that can be accomplished is completed before the boat moves on. Often three meetings may be under way simultaneously. Eric Newbould may be conferring with the native local officer, checking the corps records, inspecting buildings

and furnishings, planning membership drives, handling the various executive duties that fall to a divisional commander. Martha may be conducting a Home League meeting, while Henry Lorentzen is sparking enthusiasm in the youth group. There are many dinners and social gatherings. Then there is the ceaseless "fishing"—both for the souls of backsliders and for new converts.

Sometimes the boat crew succeeds at "fishing" where the local residents fail. There is no denying that the beautiful white ship has a certain glamor and prestige. Take the case of Mrs. Helen Walters. She had deserted her husband and children to "shack up" with a white trader. After he tired of her, she drifted from island to island as a prostitute. Friends—Salvationists all—kept in touch with her and tried to bring her back to Christ, but her

MIRACLE

Oh, God, I traveled far and wide
In searching for a miracle.

The mountain, tempest, ocean's tide
Convinced me not Your nearness—till
I searched for simpler things to see,
As proof that You do not forsake,
And found the miracle in me . . .
And You—in every breath I take.

—Elizabeth W. Seymour

embarrassment and shame kept her from returning. Finally Martha Newbould went to see her. Now it was different. She returned to her home village on the *William Booth*, repented her sins at her home altar before her relatives and friends. There was great rejoicing, for the Indians are deeply sympathetic when sincerity in making an about-face stamps the sinner.

That was a year ago. Mrs. Walters resumed her home life, re-entered the work of the Home League. On the first anniversary of her regeneration, there was a joyous "birthday party" for her, with a big cake, inscribed "One year—Victory through Christ." She might have been drifting yet, had it not been for Martha Newbould and the boat.

One young native was in love with a local Salvationist girl. He was an excellent fisherman, but he was also a heavy drinker. He had no boat of his own, because nobody would lend him the money to buy one, so he only earned a crewman's share. The girl had managed to get him to come to meeting occasionally, and even down to the altar, but there he always tightened up and became defiant. Then the boat came. Still he refused to accept Christ. The boat sailed, and he went out and got besottedly drunk.

A sudden storm forced the *William Booth* back. A figure was waiting on

the dock. It was the young fisherman. "The storm!" he cried. "God sent the storm, made you come back. I not fight God any more." He straightened out, joined the Army, and married the girl. The local cannery, noting his new-found sobriety, staked him to a boat. Today he's a leading citizen.

Christianity seems now to come naturally to the Thlingits; once they are exposed to it. They have always believe in one God, the great Spirit, and in one heaven, the Happy Hunting Ground. Their moral code has always condemned stealing, adultery and murder, and those crimes were punished in the old days by complete ostracism or death. But the actions of some self-professed white "Christians" have bewildered and confused them. They remember the traders who sold them brass nuggets for gold to make their trinkets, cheated them by "undergrading" their furs, sold them rotgut liquor at exorbitant prices, made them drunkards. They remember the get-rich-quick cannerymen who came with huge fish-traps and swept the salmon from the rivers. Now they are afraid that their hunting rights are being abridged.

"The white man has a tremendous obligation to prove himself Christian in deed as well as in word to these people," Eric Newbould insists. "Otherwise there will be chaos in Alaska. Thank God, the churches as well as the Army are intensifying their work here—and collaborating, too, without jealousy."

That is true. In Alaska I saw pastors of all denominations—and even priests—forgetting denominational differences in the greater task of strengthening Christianity in the face of increasing paganism, godlessness, lawlessness and violent crime.

Sailing this ship is no pink tea. Actually it's a wearing grind, through some of the most treacherous waters in the world, through frequent sleet, fog, floating logs and kelp, icebergs, "rips" from 20-foot tides, 7-foot seas. Even the native fishermen, who practically grew up aboard boats, frequently run into disaster. During the seven days I was aboard the *William Booth*, two fishing boats were lost and seven persons drowned within a few miles of us.

The crew is constantly at work. When there is a spare moment, Eric dictates letters to Martha, and she transcribes them on a portable typewriter for mailing in the next port. Henry is busy with the never-ending scraping and repainting, adjusting and repairing the engines.

Usually there are passengers, for this ship hauls a lot of people as well as goods. Once a year, Salvationists from the various villages get a trip to the Alaskan Native Congress. Home



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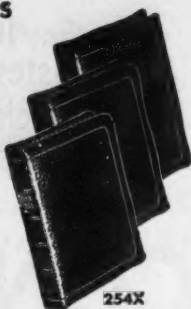
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League groups visit back and forth. Even the local musicians are rounded up annually for a "band institute." One time 28 young Salvationists were aboard when a heavy storm came up—and the crew had to cope with a mass epidemic of seasickness! A native wife may ride the boat for a few days, journeying to visit her husband who is in jail in Juneau. Another regularly commutes to Sitka, where her daughter is dying of tuberculosis in the Alaskan Native Service Hospital. Passengers ride to funerals, marriages, "potlatch" (Indian ceremonial) feasts, or to visit the doctor or dentist in a larger town. No fares, of course, are charged. The ship is not a commercial carrier.

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Let's sail on to Kake, with its 600 population. Kake, like Hoonah, was burned out in 1927. Who comes to the dock as the *William Booth* ties up? First there's Frank Johnson, the native representative in the Territorial Legislature. Then there's Robert Martin, the postmaster; Frank Shorty, the town marshal, and his assistant Tom Twist. Here comes 70-year-old Senior Field Captain Charley Newton, the town's leading fisherman and Richard Newton's uncle. Charley organized the first self-government in Kake many years ago, was the town's first mayor, owned one of the first seine boats, served as vice-president of the Alaska Native Brotherhood. He seldom goes to sea any more, but he keeps active with his little grocery store and with his Army work. As a boy, Charley believed in witchcraft. His father went to jail for driving a "witch" to suicide. After Charley was converted, he spent years traveling about in a frail canoe,

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preaching against the native superstitions.

Often the boat crew performs valuable service to the natives by helping them in their contacts with the Territorial authorities. An old Indian, or a widow whose husband was drowned, may be eligible for governmental assistance, but not know the procedures to follow. The local Salvationists tell Eric Newbould about the problem, and the Major goes to work. Sometimes the corps records reveal necessary information such as a birth-date. More often the birth-date cannot be established, and the Indian merely states that he was born "the spring of the gold rush" or "the year of the big fire." Eric sees to it that the papers are obtained and filled out properly, even though the birth-date entered is often July 4—a favorite! If necessary, he gets signed affidavits from old-timers. Finally he makes sure that the documents reach the proper authorities.

Often the Newboulds persuade unmarried couples to get married by pointing out, in addition to the morals of the matter, that the children should be registered properly. Many times the children are "dedicated" immediately after the marriage. The parents frequently become staunch Salvationists; one husband is a corps drummer while his wife is "Welcome Sergeant" with the job of greeting people as they enter the Army hall.

To the "outsider" Kake is a bleak place with its unpaved streets, close-huddled houses, and waterfowl screaming lonesomely in the harbor. But I never had a better banquet than the meal the Home Leaguers there served us on the spur of the moment. It was a proud day for both the crew and the native Salvationists. At the Home League meeting Martha Newbould presented the local group with "second prize" for achievement in a year-long membership, attendance, and activities contest which included all Alaska, the West Coast States, Hawaii and the Philippines. Only Richmond, California, exceeded Kake's record! The prize was a cabinet of 240 skeins of embroidery floss. It would be used by the native ladies in making beautiful beaded moccasins and other novelties of soft deerskin, moosehide and elkskin. The proceeds would go into the League treasury and ultimately be spent in good works.

So we sailed on—to Wrangell, Klawock, Ketchikan, Metakatla. Everywhere we went, new "soldiers" were enrolled, local officers commissioned. These were solemn ceremonies; the Army does not shilly-shally about such things. When the divisional commander gives a Salvationist the document that seals and formalizes a promotion, there is an electric certain-

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ty that he is now and likely will remain a "good soldier." The Army may be small in numbers, but it has few weaklings in its ranks.

At every port we left packages, picked up others. We visited canneries, newspaper offices, town officials, boats in the harbor and at sea, the sick, the poor, the lost, and particularly the defiant.

This is the sort of Christianity that must be preserved and increased. It's a slogging job—holding together and heartening the little clusters of Christ-loving Salvationists in these isolated ports, separated as they are by interminable leagues of water travel. But the rewards come when the natives say, "In Christ we have found the strength we lacked," when the children come running down to the docks as though a Pied Piper called instead of a boat's whistle, when a one-time drunk puts the stuff out of his life forever, when an errand wife returns to her husband.

The little outposts of Christianity in Alaska have memberships that are relatively small, antagonists more than relatively powerful. Sometimes, no doubt often, they may feel they are quite forgotten—the same feeling that comes to military men in advanced outposts when ammunition and supplies and encouragement fail to arrive.

But this ship gives the isolated Salvationists the reassurance that they are not fighting alone, that far beyond the horizon there are like-minded people who are thinking of them and who will not fail them. The ship is a symbol that the larger armies of Christ are fighting the same battle—not only in the States, but all over the world.

I did not know, at first, why the Thlingit call Eric Newbould "Kut-la-oos." It means "little man with big noise." Or why the natives have honored Martha with the tribal name of a chief's sister who had died: "Sha-wuss-toon"—the "lady salmon that jumps out of the water to eat." To me these sounded a trifle facetious.

But not when you understand why. Eric is, truly, a small man—but he represents "The Rich Man in Heaven and His Son." Even if he speaks softly, which he invariably does, his voice carries the prestige of divine power; to the natives, with their rich heritage of symbolism, he is truly the "little man with big noise." It is not Eric that speaks; it is God.

And Sha-wuss-toon? She is strong, agile, quick, eager. As an accomplished fisher for souls, she catches what she goes after—even if she has to jump out of the water to do it. Is this such a far-fetched name for her?

When you look at it that way, those Thlingit terms are just about perfect for these indomitable circuit-riders of the sea! THE END

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"Huckster of Hatred"

TO THE EDITORS:

Please thank Mr. McClusky for me for his article "Huckster of Hatred" (Feb. '50). About two weeks ago Smith's literature fell into my hands. It disturbed me; his hatred for the Jews didn't make sense. I prayed for light in the matter, then took the literature to my pastor. However, before he could read it, in fact the next day, my CHRISTIAN HERALD came and, needless to say, brought not only light but joy to my heart. That group of his will deceive the very elect if possible!

Paducah, Ky. (Mrs.) R. C. CORE

... Gerald L. K. Smith has quite a few followers in this community and they have almost become disgusted with us because we wouldn't send Smith money and distribute his books. I believe the Lord showed me the light concerning Smith even before this article appeared.

Pioneer, O. ARTHUR OYER, JR.

... I was shocked and surprised that you would give space to such an article.

Alhambra, Calif. MRS. STEELE

... An absurd and unjust assault against Gerald L. K. Smith.

Denver, Colo. MRS. MARTHA CRAFT

... You are to be commended for this article. There have been several instances in recent months which have made us aware of Smith's national campaign fomenting prejudice toward racial groups. What a sacrilege that he operates under the name Christian! ... We shall continue to be regular readers as long as your up-to-date and clearly defined Christian viewpoint is maintained.

Pasadena, Calif. LOIS LONG CURLEY

... The article interested me. If Mr. Smith does hate Negroes and Jews, then of course I would not agree with him. ... We must admit that Smith is as tough as tripe. He got that way from being called a fascist when he waved the Stars and Stripes. I do not know him personally. I belong to a community church. But he reminds me of one of whom the Federal Council of Pharisees said, "This man stirreth up the people."

Madison, O. H. J. WILLIAMS

... I have been supporting Mr. Smith, and if he is just a rabble-rouser as Mr. McClusky says, I do not care to support him any more. Who is this Thorp McClusky? It appears to me that he may be one of Mr. Smith's Jew enemies.

Radcliffe, Iowa

(REV.) O. L. PECKINPAUGH

• No, Dr. Peckinpaugh, Mr. McClusky is

not Jewish. He's of Irish descent, and a Protestant.

Mr. Smith Replies

... Being a "Christian" (?) journal, you are of course full of forgiveness, generosity and understanding; consequently the "flattering" and "exact" likeness of myself carried on the first page of your article. This picture has been used by all the smear journals in America. ... Being a "Christian" journal, you naturally are opposed to keeping America's tradition Christian. Being a white man, I am confident you wouldn't be shocked in the least if your daughter or some marriageable relative would offer her hand to a Negro in marriage. It must be magnificent to breathe in such an ozone of unreality. ... Your filthy piece out-hates the hundreds of hate articles I have read in the Communist and Jew journals of America built around a fallacious logic that the way to learn to love the Jew, to love the Negro, and to love the mongrelizer is to teach the people to hate Gerald L. K. Smith and his followers. ... The thing that gores you is that I happen to be one of not too many people in America that knows what makes you tick. I know some of the background and the operation technique of your self-righteous propaganda methods. Your type of truth abortion is among the things I fight. ... I repent for having consumed crusading time to write you this lengthy epistle, which in fact you do not deserve.

St. Louis, Mo. GERALD L. K. SMITH

• The wrathful Mr. Smith is wrong, tragically wrong. We do not hate him, much less his followers, many of whom we believe he has deluded by wrapping his dangerous doings in the mantle of a Christian crusade. We do hate the evil thing he promotes—race and religious prejudice—and we shall continue to fight it with everything we've got. Meanwhile we sincerely pray that Mr. Smith soon will see the evil of his way and devote his admirable zeal and his considerable talent for eloquent persuasion to the kind of evangelical endeavor that builds instead of tears at the foundation of the Kingdom of God upon earth.

No Apologies

TO THE EDITOR:

The reaction of E. Russell in "Back Talk" (Feb. '50) under the heading "Men of Distortion" reminds me of a neglected opportunity to express my appreciation of the admirable presentation of the subject by George Knox Strong. No apologies are necessary for the illustration



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(page 17, Dec. '49); in fact, a few more illustrations showing the terrible effects of the cursed business might be well worth while. Your continuing articles on the liquor question are appreciated.
 Cincinnati, O. H. LESTER NEWHALL

Saved for What?

TO THE EDITOR:
 In Courier's comments on Religious Education (Feb. '50) the statement is made that "not just an hour of (released) time, but a full afternoon once a week (dismissed time)" should be the goal. Have the proponents of this idea never thought they have two full days of dismissed time—Saturday and Sunday—in which to carry on religious education? ... They need to consider building a program that will attract youth away from the affairs of the world that tear down, rather than trying to take time away from the public schools that build up the citizenship qualities desired. We are asked periodically to save the Sabbath Day from commercialism, worldly interests, etc. It seems pertinent to ask, "Save it for what?" Why not concentrate on making the Sabbath Day rich in a well-planned, attractive program of religious training that will appeal to children, youth and adults, and that will compete more favorably with other interests that want that day? "Released time" and "dismissed time" are feeble efforts to ride the coat-tails of the public schools and are unworthy of religious leaders.
 Butler, Pa. T. E. BOLIVER

"Bookshelf" Enthusiasts

TO THE EDITOR:
 We are renewing our library's subscription to the Family Bookshelf (CHRISTIAN HERALD's new book club) for the coming year. We are well pleased with the quality of the books and their reception.
 Orwell, O. HELEN S. ANDERSON
 Librarian, Orwell Public Library

... May I take this opportunity to tell you that we enjoy every book and look forward to receiving the next selection. ... What a wonderful way to build up a fine library!
 Jamestown, N. Y. JUDITH M. NOHNBURG

... Again I wish to express my satisfaction with your choice of books and the pleasure I am experiencing in reading them. ... I have taken a book every month since joining your club!
 Amsterdam, N. Y. EDNA B. LINDSAY

... More and more we are enjoying the selections. They are in very truth getting better and better. Keep up the good work!
 Red Oak, Iowa (REV.) PAUL J. THEORELL

... Yours is a club worth while. ... It is a relief to open a book the whole family can enjoy, with a feeling of being richer for having read it. The gift books are delightful. Though 75 years old, I still enjoy good fiction with a clean love story. Congratulations and best wishes in your campaign for better books!
 Metropolis, Ill. HARRIET CLARK
 ... I read your club's January selection ("For Heaven's Sake") and was so glad

to find in it some reliable information about a kind of church that is sometimes looked upon as in a class beneath our orthodox churches. I thought the story beautifully written. ... You can be proud of the books you are sending out.
 Hartington, Nebr. MRS. F. O. ROBINSON

• Nothing we have done in a long time has brought us so much satisfaction and approval as the launching of the Christian Herald Family Bookshelf, committed to the program of providing clean and wholesome reading of a high literary quality. The Bookshelf has just completed its first year, and its 15,000 members are an enthusiastic crowd! Want to join us in this crusade? Full information gladly sent upon request.

Write Your Newspaper!

TO THE EDITOR:
 Do you think it would be a good idea to influence newspaper editors to use only good news on the front page of their papers on Good Friday? It should not be hard to find some material, even for those not accustomed to looking for it—the opposite of murders, robberies, divorces, racketeering, scandals—to fill a full page. I have been a regular reader of CHRISTIAN HERALD for more than 25 years, and I know of no other periodical which could promote such a movement.
 W. Alexander, Pa. ETHEL CLARK LEWIS

• An excellent idea, Mrs. Lewis! It would not only be a tremendous relief to readers but also an engaging exercise for newspapermen. We wish we had more time to promote it! But if every reader of this magazine were to write a special letter to his newspaper editor right away, inviting his consideration of this suggestion, we think it might not yet be too late. Better still, make up a committee and go see him!

Those Liquor Ads

TO THE EDITOR:
 I think if all church members would refuse to buy or subscribe to any magazine or newspaper which prints liquor ads it would go a long way toward ending this evil.
 Newville, Pa. (Mrs.) NELLIE SHEFFER

• No doubt about it, Mrs. Sheffer. It's well, too, to advise said papers and magazines how you feel about it.

Enjoys "I Remember"

TO THE EDITOR:
 I want to tell you how much we are enjoying your new page feature, "I Remember." It filled a real need in our neighborhood this week, as we had a real tragedy and I was going to the library to try to find that comforting poem by Grace Coolidge when I saw that you had used it. So I took the magazine next door to the mother of our little neighbor boy who went wading and drowned in one of these California settling reservoirs.
 Mentone, Calif. RUTH C. IKERMAN

• Many readers have commented on the "I Remember" feature. We are delighted that it is being received so well. How about your favorite scrapbook item?

Prayers for the Peace of the World

TO THE EDITORS:

I have been much concerned lately by the lack of definite prayer in the churches for the peace of the world. Why do the churches not take up the challenge? Christ told us that mountains could be moved by faith in God. Would it not be possible for congregations to wait behind after the benediction is pronounced and spend five or ten minutes in special prayer for the peace of the world, and especially for the conversion of Russia's leaders?

Oak Bluffs, Mass. MRS. A. D. MARTIN

Library Offered

TO THE EDITORS:

Due to the constant division found in Protestant missions, many missionaries have found it impossible to continue. I am one such, and have here a complete library of some 1,000 Protestant textbooks. If any foreign mission board will take them, I will donate same to their missions. As an old man I must find some method of making a living. Can any of your readers tell me what an old Fundamental missionary can do? My address is 2a. del Volador, Patzcuaro, Michoacan, Republic of Mexico.

Republica de Mexico

(REV.) D. L. DE ABER

"Romanism and Communism"

TO THE EDITORS:

How can the statement, "Romanism and Communism are equally enemies of the Gospel" (letter from Joseph Stout, "Back Talk" Jan. '50) be harmonized with the following passage from a recent editorial in the *Lutheran Witness*: "The Lutheran Church has always recognized the Roman Catholic Church as a part of the visible Church on earth. We recognize its ministry. We hold its baptisms to be valid. We believe that the Holy Ghost also works in this part of Christendom through the means of grace. We believe that He converts sinners from the error of their ways also through the work of this church."

Howard, S. D. MRS. HARRY SORHEIM

• The two cannot be harmonized, Mrs. Sorheim. We stand with the *Lutheran Witness* in its clear statement. The fact that leaders of the Roman communion do not grant equal standing to Protestant churches "as a part of the visible Church" should never irk any of us into making the same mistake of claiming that we and we only have the exclusive road-map to salvation!

"If You Marry a Catholic"

TO THE EDITORS:

Can you tell me what issue the article "If You Marry a Roman Catholic" appeared?

New York, N. Y.

S.G.G.

• In the September 1947 issue. We regret that no copies of that issue are available. However, the article has been reprinted in two colors on 8½" x 11" cardboard suitable for framing. Particulars may be secured from Rev. William B. VanValkenburg, 175 Sea Shore Camp Grounds, Biloxi, Miss.

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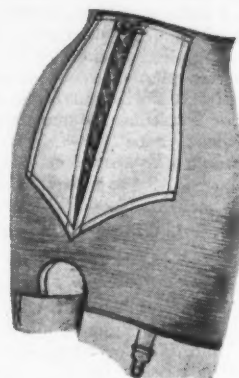
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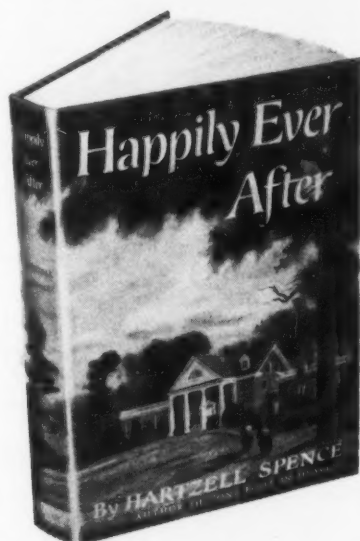
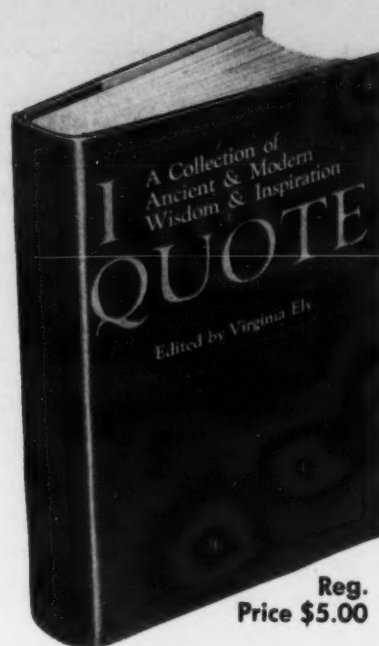
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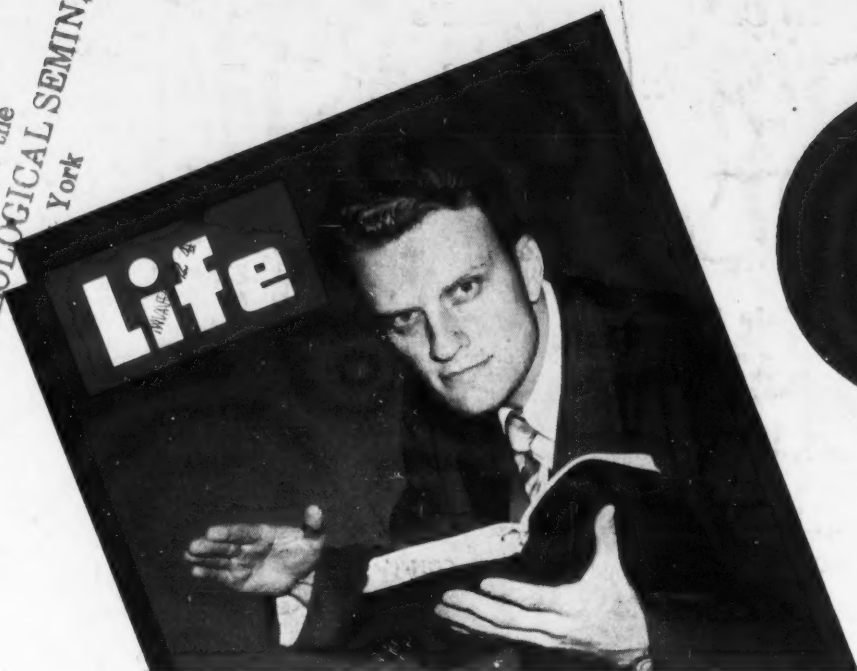
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